

Dr. Hamlin's New Series of Reminiscences    The Endeavor Convention at London  
The Students' Conferences at Northfield

Volume LXXXV

# THE CONGREGATIONALIST

Boston Thursday 2 August 1900



*Drawn by Geo. H. Munroe  
for the CONGREGATIONALIST.*

REV. CYRUS HAMLIN, D. D., LL. D.

*IT* always seemed as though spirits unseen walk among us, and have the means of suggesting thought to others without revealing themselves to consciousness. Whether by this or some other way our Father's care, "who knoweth that we have need of these things," reaches us always and at the right time. I have neither wealth nor poverty, but I have all things needful for a quiet and happy life while I await the Master's call. In the unmerited and unbounded kindness of innumerable friends I have received the promise "hundredfold more in this present life."—THE CONCLUDING PASSAGE OF DR. HAMLIN'S "MY LIFE AND TIMES."

Life and Work of the Churches

[See page 157.]

Accessions to the Churches

Conf.	Tot.	Conf.	Tot.
CALIFORNIA		MICHIGAN	
Los Angeles, First,	5	Almont,	3
Mentone,	16	Armadia,	2
Pasadena, Lake Ave.,	10	Detroit, Boulevard,	5
Perris,	5	Brewster,	5
Westside,	32	Mt. Hope,	4
COLORADO		Plymouth,	8
Eaton,	41	Grand Rapids, Barker,	3
Longmont,	7	Memorial,	3
CONNECTICUT		Lansing, Pilgrim,	14
Lebanon, Goshen,	5	Wheatland,	10
New Preston,	10	MINNESOTA	
ILLINOIS		Fosston,	3
Belvidere,	2	Lake Benton,	3
Braceville,	4	Minneapolis, Forest,	5
Chicago, North,	5	Heights,	10
Shore,	11	Springfield,	3
Evanston, First,	3	NEBRASKA	
Glencoe,	9	Alma,	3
La Grange,	1	Benala, Wis.,	11
Lyndon,	4	Irrington,	3
INDIANA		Lincoln, First,	5
Indianapolis, Bright-	3	Plymouth,	1
wood,	20	Naper,	2
Porter,	22	Scribner,	1
Shipshewana,	4	OHIO	
IOWA		Chagrin Falls,	3
Agency,	6	Elyria,	22
Forest City,	6	OKLAHOMA	
Gilbert,	3	Manchester,	3
Jewell,	10	Oklahoma City,	11
Larchwood,	3	Weatherford,	16
Lincoln,	6	Wellston,	8
Pringlehar,	4	SOUTH DAKOTA	
Traer,	2	Ipswich,	3
KANSAS		Wagner,	17
Independence,	3	OTHER CHURCHES	
Manhattan,	10	Atlanta, Ga., Central,	5
Overbrook,	1	Chance, Mont.,	12
Salina,	3	Finca, N. D.,	11
MASSACHUSETTS		Menasha, Wis.,	11
Dunstable,	2	Main St.,	16
Medford, Mystic,	13	Perry Center, N. Y.,	50
Needham,	5	Churches with less	5
Springfield, Memo-	2	than three,	7
rial,	9		
North,	9		

Conf., 304; Tot., 685.

Total since Jan. 1: Conf. 6,243; Tot., 14,280.

What and Why

What is the address to which contributions for the Floating Hospital should be sent? S. J. P.

They may be addressed to Rev. R. B. Tobey, 178 Devonshire Street, Boston.

Meetings and Events to Come

NORTHFIELD GENERAL CONFERENCE, Aug. 2-19.

Marriages

The charge for marriage notices is twenty-five cents.

MARSHALL-HATCH-In Stratford, Vt., July 11, by Rev. Henry Cummings, Rev. Benjamin T. Marshall of Scarborough, N. Y., and Laura A. Hatch, daughter of the late Royal A. Hatch of Stratford.

BATTEY-CONNER-In Hemmingford, Neb., July 26, at the Congregational parsonage, by Rev. George J. Battey, father of the bride, Calvin M. Conner of Deadwood, S. D., and Hattie L. Battey.

GAYLORD-WOODS-In Barre, Mass., July 25, by Rev. Joseph F. Gaylord, father of the groom, assisted by Rev. W. C. Gordon of Westfield, Francis Adams Gaylord and Edith Bowman Woods, daughter of the late Harding Woods.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

JOSEPHINE FRANCES MERRILL

Josephine Frances Merrill, daughter of Deacon Joseph W. Merrill of Exeter, N. H., died at the winter home of the family in Boston, July 19. Diphtheria, preceded by tonsillitis and ending in heart failure, caused her death. She was in her eighteenth year, being the youngest of five children. The burial was in Exeter, the brief service at the cemetery being conducted by Rev. George A. Gordon, D. D., pastor of the Old South Church in Boston, of which she was a member. Dear to many for her generous and sympathetic nature, tenderly loved within the family circle where her affectionate spirit was best known, earnest and joyous in her Christian faith, she passed from life in its most promising hour. Perplexed by the seeming error of death, we may think, with Mrs. Stowe, that God has use for the fairest and best, and that he chooses for himself, as one plucks to wear in her bosom, the perfect flower, whose loss makes the bush empty.

DEACON EDWARD L. SPAULDING

Deacon Spaulding of Webster, Mass., silently passed on into the heavenly sphere on the night of July 17. Indigestion and trouble as to the heart preceded his departure. He left behind him a name for faithfulness and integrity as cashier for twenty-four years of the national bank, as treasurer of several local organizations and as clerk and treasurer of the Congregational church. He ever had an intelligent interest in the affairs of his fellowmen and a warm pleasure in the friendship of men. He loved the church of Christ and took pleasure in giving according to his ability for the wide interests of the kingdom of God. He was broad in his religious sympathies, specially interested in missionary operations, a man of faith, patience and good will. Home, church and town felt him as a real part of their strength and permanence. His life illustrated the superior value of the moral qualities of faithful integrity and religious constancy. On the 20th while the funeral was in progress business in the town was generally suspended and the church was filled with a respectful and lamenting company. He leaves a wife and a son and a sister to miss him from the home while they abide the "little while" in the inspiration of his great affection and worthy life.

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# THE CONGREGATIONALIST

Volume LXXXV

Boston Thursday 2 August 1900

Number 31

## Next Week

Our annual Education Number, with these special features:

SEVEN PICTURES OF EDUCATORS, now prominent in the public eye, will be grouped on the cover.

AN AUTHORIZED INTERVIEW WITH SUPERINTENDENT ALEXIS E. FRYE on the Harvard Summer School and its effect on Cuban Education.

COLLEGE MEN AND CHRISTIANITY. By President Charles Cuthbert Hall, of Union Seminary.

COLLEGE WOMEN AND CHRISTIANITY. By President Mary E. Woolley, of Mt. Holyoke College.

THE OPPORTUNITY OF THE SECONDARY SCHOOLS. By President Charles F. Thwing, of Western Reserve University.

THE PUBLIC SCHOOLS AT THE END OF THE CENTURY. By Samuel T. Dutton, newly elected Professor of School Administration at Columbia University.

A SCHOOLROOM INCIDENT. By Sarah Louise Arnold, Supervisor of Boston's Schools.

REPORTS FROM SUMMER EDUCATIONAL ASSEMBLAGES, EAST AND WEST.

NEWS AND NOTES OF THE EDUCATIONAL WORLD.

## The Christian World

Dr. Hamlin's  
Noteworthy Series

Is there a man in or out of the Congregational denomination who is better known or more universally honored because of his magnificent Christian service than Dr. Cyrus Hamlin. As the shadows of declining days gather about him, he is passing a quiet but serene old age in the historic town of Lexington, and, though he has passed his eighty-ninth milestone, is still active and vigorous. About a year ago we asked him to prepare a series of reminiscences of his eventful life. Multitudes of readers derived much pleasure from the volume which he published seven years ago, entitled *My Life and Times*, but we knew that in the recesses of his capacious mind were many treasured memories, which, if he could be persuaded to put on paper, would constitute another valuable contribution to permanent literature. He has, therefore, written a number of articles, the first of which appears this week, and will be followed by reminiscences of American and English diplomats and scholars, of sultans whom he has known, and of events and occasions which he both witnessed and participated in on both sides of the ocean. It will be seen that his pen has lost none of its old vigor and piquancy, and we anticipate for our readers much satisfaction in the series just begun. We are glad to preface them with a little character sketch of Dr. Hamlin by Secretary Barton of the American Board, whose own residence as a missionary in Turkey in by-gone days qualifies him to speak of Dr. Hamlin's influence there.

### Their Right to Life

Some criticism of the missionaries in China who have left their posts in order to save their lives is being aired in the daily press and in private intercourse. Jesus, in giving instruction to the first missionaries,

Not the  
Missionaries

Further foolish talk is afloat to the effect that the Chinese troubles are due primarily to popular indignation against the missionaries, and it is insisted that so-called converts are made almost wholly among the lowest classes, and are ruled by their interests rather than by a true change of heart. In fact, representatives of all classes of Chinese have been influenced by Christian teaching, and the sufferings which many converts have loyally borne for their new faith is unanswerable proof of its genuineness. Wherever the missionaries have had opportunity to establish themselves and make evident the beneficent and wholly unpolitical nature of their work, they have gained large popular regard. The real cause of the Chinese uprising is not enmity to missionaries, although, in the blind and ignorant fury of its manifestation, they, of course, have had to suffer for being foreigners. It is the land-grabbing of the great European Powers. Their readiness to seize every excuse to appropriate Chinese territory has caused the nation to believe, and with too much reason, that they mean in the end to divide China among themselves. It is no wonder that a proud, even if benighted, race should be infuriated by such domineering and at last should resolve to drive out all foreigners indiscriminately. Internal party rivalries have something to do with the present difficulties, but prolonged and reckless foreign aggression is its main cause.

Forecasting the  
Present Crisis

Whether or not certain missionaries have been unwise in their approach to the native mind and conscience—and among 500 Protestant missionaries alone it would be strange if there were not some rash and indiscreet man—the fact remains that as a body they have been far wiser in foreseeing the present crisis than have the diplomats. A level-headed Christian man is, as a rule, as keen a

judge of political movements as the ordinary trader or the average ambassador or consul. Indeed, we fancy that if Minister Conger himself had been less slow to give heed to the representations of such competent judges as Arthur Smith and other of our American Board missionaries, and if the representatives of other powers had also credited the missionaries from their respective countries with an insight into the situation, the horrifying events of the last month might not have taken place. Bishop Graves of the Episcopal Church put it strongly and truly in a letter from Shanghai, June 8, before the uprising, saying: "The diplomats at Peking have been denying that there was any crisis. Now they have fire and sword at their doors. This ought to arouse them. Before the summer is over we may have the whole country ablaze." Perhaps sometime statesmen and politicians will learn that the missionary is to be trusted, respected and admired, not alone for his work's sake, but for his saneness and sagacity. Archibald Colquhoun, the traveler and expert student of Chinese conditions, in the *Transcript* last Saturday pays this fine tribute to the missionaries:

It is one thing to spend a number of years in the comparatively westernized atmosphere of a treaty port or a few years in the legation precincts of Peking, but it is another to go down into the heart of the country, to travel through the provinces, to live with the people themselves and so to obtain a real knowledge of them. To missionaries who have done this we owe a very large, we owe the greater, part of the information we possess as to the real China.

Northfield  
and London

Our reports this week of the Northfield Student Conferences and the World's Endeavor Convention are careful and picturesque studies of religious gatherings than which the summer is not likely to witness any more remarkable and significant on either side of the ocean. When more than a thousand students, representing the best blood and brain of our colleges, can be brought together to devote ten days to spiritual themes the observer is filled with hope, not only for the Christian life of our higher institutions of learning, but for all the forward movements in the kingdom of God to which these young men and young women are so ardently devoting themselves. Certainly the interest at Northfield thus far this season proves that something beside the personality of Mr. Moody has been the sustaining power of these gatherings through the years. Concerning the Endeavor Convention, we are glad to give our readers the impressions of our observant London correspondent, who views Endeavor from the standpoint of a foreigner. His tribute to its present worth and momentum is all the more impressive. The platform which Dr. Clark laid down in his presidential address is cer-

tainly positive and attractive enough to continue to lure young people of high purpose and a desire to make their lives tell in the world. He put forward as the four essential planks: Confession of Christ, Service for Christ, Fellowship with Christ's People, Loyalty to Christ's Church.

#### The Autumnal Meetings

It may seem a little early to forecast the autumnal meetings of our national societies, but the session of the American Board at St. Louis is only about two months distant, and already preparations are being made, both in the Boston office and in the city which extends hospitality. It is nearly twenty years since the Board met at St. Louis, and only two or three times since has it gone as far west, the points touched being Des Moines, Io., Minneapolis, Minn., and Madison, Wis. It is expected that President Capen will deliver an address at St. Louis which will doubtless rank in value and importance, not only with his own recent papers on the general subject of a missionary advance, but with the addresses from the chair of former presidents of the Board.

#### The A. M. A. at Springfield

Two weeks after the St. Louis meeting will come the rally of the American Missionary Association at Springfield, Oct. 23-25. The secretaries have already taken steps, which, as one of them says, will make the meeting "a platform, not an organ." The new element in the program will be the participation of prominent representatives of other denominations, as well as those representing independent institutions in the South, so while the specific work of the Association will be brought to the front there will be broad and comprehensive consideration of all the large problems in the South, in the Indian fields and in the new island possessions, to solve which is the duty laid upon, not one denomination alone, but the whole church of Christ. Rarely does a meeting awaken so far in advance the enthusiasm already felt in Springfield. When the place of meeting was being considered by the committee, an enterprising layman declared that only the Court Square Theater with its immense auditorium and numerous side rooms was suited to the great gathering expected, and it was forthwith engaged. Dr. P. S. Moxom is chairman of the general committee, and Dr. Hillis will preach the sermon.

#### The Union Meeting of the Societies

This may be one of the last meetings of the A. M. A. on the present basis of gatherings separate in place and time for our different societies; for the growing sentiment favoring a union meeting of all our home societies at least bids fair to bring about this consummation in the course of a year or two at most. So long as representative ecclesiastical bodies declare in favor of it, and the secretaries of the organizations concerned seem to be ready for it, only the operation of the necessary machinery to bring it about seems to be required. The union ought not to take place until the Home Missionary Society has held its seventy-fifth anniversary in Boston next June, for it is right that this jubilee, for which special preparations are making,

should be observed as an isolated event. After that, however, we shall expect to see definite steps taken toward the holding of united meetings.

#### Methodism Bestirring Itself

In obedience to instructions given by the recent General Conference of the Methodist Episcopal Church, a commission, of which Bishops Thoburn and Joyce and President Bashford of Ohio Wesleyan University are the spokesmen, have just issued an appeal to the churches of the denomination and to their members calling for the enrollment of 100,000 volunteers, who during the last half-year of this century and the first half-year of the next century will formally vow to labor in soul-winning, in gathering disciples, in maintaining church attendance, in caring especially for the student population of Methodism and in lay preaching. This attempt to revive in the Methodist fold some of that aforetime spirit of evangelism which once gave the denomination its great power with the masses is an interesting religious phenomenon. We are glad to see that the call for volunteers is insistent upon more use of the laity in proclaiming the gospel. As the scheme in its details is developed, it will be interesting to see how closely those who shape it adhere to the determination voiced in this first official call, namely, that "no expensive methods will be adopted, and no salaried officers will be employed."

#### Missionary Progress in Porto Rico

Mission work in Porto Rico, so far as the A. M. A. schools are concerned, comes largely to a standstill during the current months, owing to hot weather conditions. Principal Charles B. Scott and his half-dozen women assistants are recuperating in this country preparatory to resuming the work with greater energy in the autumn. They have carefully investigated the educational opportunities of the island and find a lamentable scarcity of accommodations, both in public and private schools. For instance, of the 200,000 children from five to sixteen years of age only about 30,000 can be housed, and even in San Juan, the capital, less than a quarter of the 600 children of school age are able to find proper accommodations. About fifty American teachers are scattered throughout the public schools in the island. Denominational agencies are represented by four Presbyterians at Mayaguez, while the Baptists have the direction of two American teachers. The A. M. A., with its seven teachers and 300 children enrolled in schools at Santurce, a suburb of San Juan, and Lares and maintaining five different grades, with much attention to the English language, seems to be as potent a religious agency as any now planted in this new possession. Like the Southern schools of the association, the policy of raising up teachers for the country and village schools is being followed. Thus the missionary schools will prove efficient in supplementing the public school instruction. Indeed, the figures given above show that for a considerable time, at least, the island will need all that public and private schools can do if it is to be lifted out of this illiteracy. So long as eighty-five per cent. of the adult popula-

tion can neither read nor write, Porto Rico will be genuine missionary ground.

#### Finding the Salt

"I think there are some really good Christian people in connection with our church in this place," writes a candidate after a few Sundays' observation. Not a surprising admission to make when the whole membership runs up into the hundreds, but creditable alike to the spirit and discernment of the observer. There must be some savor in the salt, if the church is to have a future. But is not one secret of ministerial success found in such discernment and in loyally joining hands with the few despite the attitude of the many, in fellowship of service?

#### The Wrong Perspective

The plea of selfishness, that we ought to provide completely for our own neighborhood before we send the good news of Christ abroad, still affords a lurking place for many who ought to be enthusiastic about foreign missions. It is the most ungracious of pleas from the children of the heathen Celts and Germans, Christianized by foreign missionary devotion, and it utterly ignores the difference between America, where the church is everywhere and the chief trouble is in men's unwillingness to hear, and China, for instance, where millions have never heard of Christ. Often it runs off into mere personal or ecclesiastical self-indulgence, as in this story which a missionary teacher told at the bicentenary of the Society for the Propagation of the Gospel for Foreign Parts in London: "I once made an address in a beautiful country church, and after I had finished the rector arose and said he felt sure his people were interested in the cause of missions in China, and he hoped some day they would do something for it. 'We have,' he continued, 'almost satisfied our own wants. We have secured a peal of bells, a new organ and a tessellated pavement in the chancel. Our great need now is for a tessellated pavement in the aisles of the church, and when we have got that I believe we can do something for China.'"

#### What One Denomination Is Doing in Manila

During the past year Methodism has been making rapid progress in the Philippines, under the direction of Bishop Thoburn. Since his first visit, in March, 1899, regular Sunday services have been held. There has also been opened an institute for soldiers and sailors on the same general lines as maintained in India, where the men may have temperance drinks, meals, games, lodging and general social enjoyment without the evils of the saloon. Regular Sunday services are held here, and a Christian Endeavor Society is sustained. There are now in Manila three Methodist churches: an English church of fifty members, a Filipino church of 200, and a Chinese church with five members. Under the auspices of the Woman's Foreign Missionary Society, a school is being opened, and medical and evangelistic work is going on. Until the past few months the Bible has been a closed book to these people. A thousand copies a month are now being sold. The ordination of the first Filipino deacon was pe-



cularly interesting. Sixteen years ago Paulino Zamora secured and studied a copy of the Bible, in consequence of which he was banished from the island by the Spanish priests. He corresponded with his son, Nicholas Zamora, a graduate of the Roman Catholic College of Manila, and finally induced him to accept the Protestant faith. Since the visit of Bishop Thoburn he has shown such energy and ability that at the first quarterly conference he was made a deacon.

## Current History

### Domestic Politics

Ex-president Cleveland in an interview has stated that in his opinion the political situation does not demand of Democrats of his stripe the nomination of another ticket. This opinion likewise is held and has been proclaimed by the representative Gold Democrats who assembled in Indianapolis last week, and after prolonged debate and careful attention to the formal plea for affirmative action, by a representative delegation of that faction of the anti-imperialists led by Mr. J. J. Chapman, refused to call a convention of Gold Democrats to name presidential and vice-presidential candidates. They virtually took the position that those who in 1896 felt it necessary to name candidates who stood for the gold standard need not do it now in view of the record of the Republican party since 1897 and the explicitness of that party's platform of 1900. Those whose petition was rejected at this conference claim to be happier than if their petition had been heard; and they have issued a call for a gathering in Indianapolis in August, the day preceding the gathering of the regular wing of the anti-imperialists. Mutual action by these two bodies is likely to give the electors still another set of candidates, standing on a platform of anti-expansion, that is, independence for Hawaii and Porto Rico as well as for Cuba and the Philippines, a gold standard, a civil service based on merit, and the abolition of special tariff privileges.

The chairman of the national Republican and Democratic committees have formally opened the campaign during the past week by conferences with their colleagues in New York, and by interviews setting forth their conceptions of the issues. Mr. Bryan has announced that his letter of acceptance will deal chiefly with the real or alleged imperialism which he detects in our present national policy.

### Negroes Murdered

Atrocities by Mongolians in China wreaked upon innocent Caucasian diplomats and missionaries should not blind the American public to atrocities by Caucasians in New Orleans wreaked on innocent Afro-Americans. Nothing that the world has yet to learn respecting the terrors of Peking or Paotingfu can possibly surpass the devilish acts of the New Orleans mob last week in dealing with innocent Negroes. New Orleans is the largest city of the South. Law and order are supposed to obtain there in accord with a code that in the main is Christian. Doubtless the city is under-policed.

Doubtless, too, the original crime of the Negro desperado, Charles, had angered the friends of the two murdered policemen, and made the police somewhat indifferent to the methods by which the desperado should be captured or killed. Labor troubles also had accentuated the feeling between blacks and whites. But after everything that can be said is said in the way of extenuation, the fact remains that the city for a night was in the hands of a lawless, brutal, Negro-hating, hunting, killing mob, and later, even after order had been restored by the calling out of the militia and the swearing in of a large special posse of reputable citizens, the race hatred of the whites found expression in the destruction of the finest school building for Negroes in the city. As for the scenes that followed the bringing to bay of the murderer Charles and the frenzy of the whites in riddling his dead body with bullets and subjecting it to outrageous indignities, one shudders to contemplate them, not so much because of the grossness of the insult upon the inanimate clay as because of the irreparable damage done to the souls of those who let anger and a spirit of vengeance run riot. The Grand Jury summoned to do justice in the matter will need courage for its task, for with it and the courts rests the task of saving the reputation of the city.

### Negroes Disfranchised

On Aug. 2 the electors of North Carolina will go to the polls and not only elect state officials but vote for the ratification or rejection of an amendment to the constitution governing the franchise rights of citizens. The amendment is so framed that under it the whites expect to debar the blacks from voting, as they have done in South Carolina, Louisiana and Mississippi. But a division among the whites, in which the Populists and Republicans are on one side and the Democrats on the other, has made discussion of the ratification of this amendment far more an open question than it otherwise would have been, and has operated to make the question of registration of Negroes as voters in the current election one which white neighbors may differ about passionately, even to the extent of Democrats resorting to precisely similar tactics in shutting off free speech by Populist and Republican whites which they aforesaid have used in suppressing the Negro advocate, that is, by threats of physical violence. That the amendment will be carried no one doubts. But that freedom of speech and vote among North Carolinian whites should pass away as an inevitable and necessary step in the process is a fact that we doubt whether the whites will contemplate with entire equanimity after the heat of the election is over. And yet, as Booker Washington has frequently told the whites of the South, they cannot so much as begin the process of injuring the black race without injuring themselves. The solidarity of the race is greater than the antipathies of the races. Law brought into disrepute by evasions practiced to benefit the whites temporarily, sooner or later is found to be ineffectual in permanently protecting the whites from each other.

### The Cuban Postal Service Frauds

Mr. E. G. Rathbone, formerly Director of Posts in Cuba, is now in jail in Havana charged with irregularities which amount to theft from the United States as trustee if proved. Mr. C. F. W. Neeley, the Indianian who held a subordinate position under Rathbone and whose thieving was discovered weeks ago, is in jail in New York city awaiting transfer to Cuba, there to meet charges much more grave and circumstantial than those brought against Rathbone. Rathbone's arrest followed quickly after the thorough and searching report by Fourth Assistant Postmaster-general Bristow, submitted to Postmaster-general Smith last week, in which he embodied the results of five weeks of personal investigation of the United States postal system in Cuba. The minimum of embezzlement which he charges Neeley with amounts to \$131,000. And Rathbone is charged with gross carelessness in the administration of his office, of drawing fraudulent *per diem* allowances, of making unwarranted expenditures from postal receipts for personal use and of cashing warrants and failing to account for the money. The Administration has been charged with a willingness to condone this wrongdoing in order to shield the high politicians in Ohio and Indiana who were responsible for the appointments of Rathbone and Neeley. It dare not do this if it wished to, and we see no evidence that it wishes to.

Postmaster-general Smith has vigorously pushed the investigation ahead as fast as was prudent. Mr. Bristow went out to Cuba with amplest authority, and has done his work thoroughly. The service as a whole has been proved free from taint, and if now Rathbone and Neeley may receive from the Cuban courts the punishment they richly deserve then place seekers and spoil hunters at home who are coveting places in our colonial service will have an object lesson which will act as a damper on them, and Cubans will realize, as they cannot be made to in any other way probably, that with the coming of the United States to Cuba the day of condoned speculation by officials passed away. There are rumors of shortages or frauds in the engineers' department of the army in Cuba, but they have not been verified.

### Cuban Reforms

It seems certain now that in September or October an election of delegates for a convention to frame a constitution for the island will be held. Governor-general Wood's visit to this country at the present time has for its chief object the perfecting of plans for this. Confirmation of this news has been hailed by the Cuban press with joy, the more conservative classes on the island, however, letting it be known that they would deprecate any policy of withdrawal by the United States which would give over to Cuba absolute control of all affairs domestic and foreign. The withdrawal of our troops is going on rapidly now, accelerated by the demand for them in China.

### No Reduction in Salaries

The flurry among the Cuban teachers at Harvard University, caused by incorrect reports from Havana respecting pro-

posed reductions in salary and competitive examinations to be held in August and necessary if present positions were to be retained, has passed away owing to the explicit contradictions of the rumors by Governor-general Wood and Superintendent Frye. No reduction in salaries is intended, but later in the year, after the teachers in this country have returned, the teaching force of the island will be required to undergo tests of competency, and naturally those who have studied at Harvard even for a limited time will not suffer by the process more than others not so favored. A reconstruction of the department of education is planned, under which Mr. Frye will be left free to take up the task of training teachers and arranging for their needs, pedagogically considered, while the administrative aspects of the work will be turned over to other hands.

#### Organizing the Charities

On Aug. 1, in conformity to a decree recently promulgated by Governor-general Wood, an Insular Department of Charities will come into being, which will take under its control and co-ordinate the many scattered and unrelated charities of the island. Hospitals, reformatories and bureaus for placing out children, in fact, every branch of public service that in a well-organized American state would naturally come under the control of such a department will be included. To this department the governor-general will turn for advice in approving appropriations to private and municipal institutions. How great a step forward this will be for the island only those who have studied the past record of charity administration under Spanish rule can appreciate. In drafting this decree Governor Wood has had the advice of some of the best charity administration experts of the United States, some of them giving suggestions only after study of the situation on the ground.

#### British Politics and Policies

Reports of the dissensions among Liberals in Great Britain are disheartening to those whose sympathies have in the main been with that party—and most intelligent American students of English politics are included in that category, we imagine. That the dissensions caused by Mr. Gladstone's home rule policy should be followed now by others apparently quite as bitter and embittering, growing out of the war with the South African republics, is deplorable. Great Britain now, quite as much as this country, needs a strong, compact party of the opposition if the party in power is to be held strictly to the path of safety and honor. Unfortunately the personal equation enters into this British Liberal squabble more than it ought, and no leader unidentified with the factions and possessing sufficient power to unify and lead has yet come to the front. Possibly the most disheartening feature of the party outlook is that the radical differences of opinion exist in the ranks of the young as well as the old Liberals. The young Oxford men who are managing the *Speaker* now are as bitterly opposed to the larger empire idea as John Morley himself, while, on the other hand, Lord Rosebery has no more ardent follower in the advocacy of expansion than young Sir Edward Grey. Sir Henry

Campbell Bannerman, the nominal leader of the Liberals, is fast losing the little authority he once held, and during the past week has suffered the humiliation of seeing the Liberal vote divide into three groups on an issue raised in the House of Commons, from the discussion of which Mr. Chamberlain emerged with new prestige. Lord Salisbury's retort on Lord Wemyss last week, as usual, was clever and acidulous, but it was not convincing or comforting to the ever-increasing number of British who contemplate with trepidation the military situation of the empire at the present hour. Nor is there the fear of foreign invasion alone. Sir Charles Dilke has spoken out plainly during the past week respecting the amazing record of men and guns captured by the Boers during the war in South Africa, the intimation being that the British regular and volunteer are not the stubborn fighters that their fathers were.

#### No Note of Leadership

British statesmen and leaders of commerce and trade view the situation in China with gloom. The burden of taxation growing out of the South African war is heavy. The war there hangs on and ties up the military forces to a degree that makes it impossible for Great Britain to aid the allies in China as her past prestige in China and her vast commercial interests there warrant. Most depressing of all, no clear note of leadership has been struck by any English statesman, and instead the leadership in diplomacy and in outlining an international policy has fallen to the American Secretary of State, John Hay.

#### The Situation in Peking

Despair and hope have alternated during the past week as Christendom has faced the mystery of the state of the foreigners in Peking. As we go to press, the scale tips in favor of hope of the preservation of the lives of the foreign ministers up to a date as recent as the 22d of July, but whether the dispatches which seem to justify that hope also justify the hope that the lives of the other foreigners—the missionaries, traders and marines—have been spared is beyond us to say. Reports still come asserting the truth of the report of the massacre of all foreigners on July 6. They have come in letters to British merchants and Russian bankers, and of course the very fact that no direct word from the ministers has come through and the fact that the Chinese officials—with the exception of Minister Wu in Washington—have refused to even attempt to put the Powers in touch with their ministers—these facts in themselves have been convincing to many minds that the ministers were dead. But during the past week there have been the following contributions of evidence which go to show that the massacre did not take place at least as early in July as has been stated. Li Hung Chang, in response to a direct appeal from the New York *Tribune*, after waiting three days, affirmed that Peking stated that the ministers were alive. On the 23d a cable message from Rev. H. D. Porter, a missionary of the American Board, came to his brother in Chicago, and thence to the Board rooms in Boston, affirming,

"Peking alive." July 24 a message started from Tientsin to the New York *Sun* and was received on the 29th, telling of the return to that city of a native Christian student, a *protégé* of Rev. George D. Wilder of Tung-cho, who had been sent by him to Peking in what proved to be a vain endeavor to enter and carry news to and from the ministers and missionaries. This Chinaman reported that the imperial troops completely surrounded the city and shut him out, but that he learned that attacks on the legations ceased on July 14, and that on the 18th an imperial edict was issued commanding protection to all foreigners. On the 30th Secretary Hay received from Consul Fowler at Chefoo news that letters had come through to Tientsin from the German and Japanese legations in Peking; that as late as the 22d of July the only minister who was dead was the German minister; that the attacks on the legations were ceasing; that the German, Russian, American, British, Japanese and French legations still existed and were being defended; and that the Austrian, Italian, Dutch and Spanish legations were destroyed. The Japanese consul in Tientsin asserts that he has word from a special messenger sent from the Japanese consulate in Peking on July 15 in which no mention is made of any general massacre, and in which it is asserted that the Japanese consulate at that date was intact and free from attack. Admiral Bruce in Tientsin reports word from the British legation in Peking, bearing date of July 21, and telling of a cessation of the Chinese attack on the legation on the 16th. "All women and children" were reported as in the legation and alive. Sixty-two deaths were reported but particulars were not given.

These statements are encouraging despite their minor discrepancies. If true they explain the constant reiteration by the Chinese officials that the inhabitants of the legations are alive, and they show why it is that the Chinese government in its last edict can speak of holding the ministers as hostages, and how it is that in the same decree the Powers can be threatened with the certain fate of death for the ambassadors if the allies persist in advancing toward Peking.

#### The Area of Peril Enlarges

Everything in the dispatches from the southern and central provinces of China indicates that the area of anti-foreign feeling is broadening every day, and that when the record of the damage already wrought to mission properties and trading posts is computed, the list of lives lost and buildings destroyed will be long, and saddening. The Triads are known to be aggressively active as far south as Hainan, off the southern coast. Shanghai and Canton, with their immense accumulations of wealth in the hands of foreigners, are not free from trepidation as they witness the mysterious assembling of troops in their vicinity, and as they read the imperial edicts urging on the viceroys to preparations for war.

#### At Tientsin

Tientsin is in the hands of the allies, and is the base of operations against Peking. The total force of the allies now ranges not far



from 35,000, but who its commander will be and how soon it will move are open questions yet. Probably the question of leadership could not be settled until General Chaffee of our army had arrived, and it may be that he will be chosen for the responsible task, owing to his brilliant record and to the absence of jealousy of the United States which just now gives her diplomats and warriors a field for activity which otherwise might not come to them. It is to be hoped that a realization of the vast importance of the success of the relief expedition will so dominate the action of the representatives of the powers in Tientsin that they will allow naught but the purest motives to govern them in all that they decide to do. A premature advance, a decisive defeat would set China aflame, and make the task of Christendom terribly heavy. Even with co-operation of the most cordial and rational kind and under the ablest guidance it bids fair to be a Sisyphean task for the army of the allies.

#### Russia's Problem

Russian aid in the approach from Tientsin to Peking will not be as much as has been expected, inasmuch as she is finding she has her hands full in defending her interests in Manchuria and in resisting Chinese invasion of territory long held by Russia. In fact, it has already been demonstrated that the only power ready with large masses of men to enter upon the war in China is Japan, whose fighting qualities have already been demonstrated in the attack on and capture of Tientsin. Every branch of her service is in spick and span shape, and her generals probably know the country to be fought over as those of no other country do. Nothing but racial jealousy, or fear, such as finds expression in the London *Spectator*, will deprive her generals of that primacy which probably is their due.

Emperor William of Germany, in sending away a detachment of the German forces last week, was in one of his most bellicose moods, and if correctly reported incited them to act with a spirit of vengeance which his position as head of the Lutheran Church, and hence a disciple of Jesus, would hardly seem to warrant.

#### The Diplomatic Situation

There is practical agreement among the Powers still in their attitude toward China. Nominally no state of war exists, but the Powers are proceeding nevertheless with the equipment of an expedition for the relief of the foreigners in Peking, and this despite the reiterated warning of Li Hung Chang and the unknown framers of edicts in Peking, who assert that the dispatch of any armed forces toward Peking will lead to a general uprising. The United States, by its abstention from firing on the Taku forts, and because of its declared intention to act solely with the view of protecting its subjects in China, and also because of Secretary Hay's more pronounced credence in the semi-official and official declarations of the Chinese imperial authorities and the viceroys, has won the confidence of the Chinese authorities to a greater extent than any other nation. So far has this trust gone that China has asked us to act as mediator between her and the other Powers, and President Mc-

Kinley has consented to do this, without in any way impairing our rights in the controversy, and only on conditions which make it difficult for China to longer play a game in the dark, the acceptance of the task, of course, being conditional upon the consent of the Powers. For thus consenting to act, and for taking Chinese assurances more at their face value than the other Powers, we have been subjected to savage criticism in a portion of the European press during the past week. But when the exact terms of the correspondence between the emperor and the President are examined it will be seen that the hand of steel is under the glove of velvet. Our position is practically that of Germany, but in how different a mien! We have lost nothing by being friendly so long as we lacked official proof of treachery or barbarity, and we stand to gain much if the latest reports are confirmed, and the welfare of our own minister and the other diplomats is assured.

The unconditional surrender of 5,000 Boers under General Prinsloo has cleared the field for the British in the Orange River State, and will hasten the end in the Transvaal. Generals De Wet and Botha with their small forces still elude General Roberts, but the coils are slowly but surely encircling them.

Japan has kindly relieved Great Britain of what might have proved to be an unpleasant clash between imperial and colonial opinions and policies by agreeing to limit the number of emigrants from Japan to Canada to ten a month. Feeling against the increasing Japanese immigration has been developing in British Columbia and on our Pacific coast rapidly of late.

Oblivious of the clamor of those who deprecate our claim to any of the Philippine Islands, the officials of Spain and the United States are negotiating for the transfer of two small islands of the group which, owing to the precise limitations of the treaty of Paris, were left in Spain's control, and which she has no particular use for. Nor have we, but it would not do to have them fall into German or other European hands.

The United States Post Office Department has recently ruled that United States domestic classification, conditions and rates of postage prevail in matter sent between the United States and Guam, the Philippine archipelago, the Hawaiian Islands and Tutuila (including adjacent islands in the Samoan group which are the property of the United States). The same conditions are in effect to, from and within the island of Porto Rico. But in Cuba the Postal Union rates prevail, except in the case of mail addressed to or sent by persons in the United States service in Cuba, which, if indorsed with the branch of service to which the recipient or sender belongs, is subject to United States rates.

The resignation of the post of United States ambassador to Italy by Hon. William F. Draper of Massachusetts has prompted Senators Hoar and Lodge, voicing the desire of the people of the commonwealth irrespective of party, to

urge the President to name as Mr. Draper's successor Roger Wolcott, ex-governor of the commonwealth whose peculiar fitness for the post is apparent to all who have ever known him or heard him. Character, culture, personal charm and wealth are all assets which he can put at the service of his countrymen in a capital where we need to be represented at our best, and we are delighted to learn that the President has proffered the post to Mr. Wolcott.

### The Enlarging World

The world is apparently growing smaller day by day as its means of communication are extended and the unknown continents are opened up. It is possible to make the circuit of the earth today in little more than half the time it took the Pilgrim Fathers to cross the Atlantic. The wires of the telegraph are reaching everywhere. A heroic assault on the heights of the Transvaal thrills the heart of Englishmen in London before the surgeons on the field have finished attending to the wounded. A death in New York or Chicago affects the markets of the world before the body of the dead is cold.

Yet these same facts, looked at from the other side, prove that the world is really growing larger. The influence of word and action extends as the hindrances of time and space are overcome. The Athenian world was little more than Athens. Shakespeare's world was England. The world of queen or president extends today as far as the telegraph reaches or the trader goes. A word spoken in St. Petersburg or London may throw all Europe, Asia and Africa into immediate peril of war.

This knowledge makes men in high places cautious, even timid, in word and act. The forces of modern war are so terrible that the bravest statesman may well hesitate before he speaks the decisive word which shall set them at their work. It should, on the other hand, make the Christ's servants bold. They are the messengers of the Prince of Peace. They have no terrors of battle to unloose. The widening opportunity of influence is their opportunity. God has given it to them, but all experience warns them that it runs swiftly by.

This enlargement of the world of influence affects the home life of our churches also. Thanks to the telegraph and the newspaper reporter, nothing scandalous is any longer done in a corner. A church quarrel in the remotest village, if it be only picturesque enough in its details, is served up with *sauce piquante* at 10,000 city breakfast tables. The ill-considered words, the unthinking or passionate deeds, which make or intensify church differences have come to be so terrible a danger that men may well hesitate to meddle with them for their own sake as well as for the sake of Christ's kingdom on the earth. It is not the influence of the individual alone which is at stake (that, indeed, is always ruined by participation in church quarrels); it is not merely the influence of the church in a particular community (though the wicked scoff when the disciples wrangle); but to the whole region, and perhaps the whole land, the witness of the individual and the church which should have been for Christ

is turned against him and the followers of the Prince of Peace are held up to the world as examples of graceless bickering.

The world has grown so large that influence for good or evil counts as it has never done before. The world has grown so small that nothing which the church may do can any longer be hidden in a corner. There is a special blessing for our time upon Christian self-devotion. There is a special judgment upon negligence or deliberate false witness to the character of Christ.

### King Humbert and Italian Development

To the long roll of monarchs, ancient and modern, who have perished by violence suddenly at the hands of venomous, short-sighted assassins the name of Umberto I., King of Italy, must now be added. While attending a gymnastic fête at Monza last Sunday evening he was shot by Angelo Bressi of Prato in Tuscany, and died in a few minutes. Word was instantly sent to Rome, where the news caused consternation, and the ministry started for Monza.

King Umberto, or Humbert, was born in 1844, and was the eldest son of King Victor Emanuel and the Archduchess Adelaide of Austria. He succeeded to the throne in January, 1878. He in turn will be followed by his eldest son, Victor Emanuel, born Nov. 11, 1869, who has borne the title of Prince of Naples, and whose wife is Helena, daughter of Nicholas, Prince of Montenegro. Humbert's experience as prince royal lay chiefly in the realm of war, his valor and skill as a military commander doing much to aid Victor Emanuel in the consolidation of the kingdom and the union of Italy. He came to the throne with less training for statecraft than for war, and this, together with his temperamental qualities, accounts for the fact that his reign has been one in which Italy's rank as a power has waned rather than increased.

Bound by policies inherited from his father, which Humbert had not the courage or will to break, the nation has kept on with expenditures—military and naval—which at times have well-nigh brought her to the verge of bankruptcy. Inheriting also a feud with the Vatican, the task of keeping church and state in harmonious relations without, on the one hand, accentuating the hostility of the clerics to the state, or, on the other hand, doing violence to that principle of liberty of thought and belief which is embedded in the constitution, has not been an easy one for the king. Humbert dies with the Vatican still as recalcitrant and hostile, nominally at least, as ever to its temporal subordination.

During his reign he has seen develop within the state, not because of any particular policy he has pursued but because of the long preparation of the soil for such seed, a host of socialists and anarchists, "socialists of the chair" and socialists at the polls, anarchists whose position is doctrinaire and anarchists who, like Lucheni, the man who slew the Empress of Austria, and the one who now has slain the king, are ready to incur imprisonment or death if prior to that they may rid the world of queens and kings who are the embodi-

ment of law and social restraint. The fact that Bressi, the assassin of Humbert, went to Italy direct from a hotbed of Italian anarchists laboring in an American city, Paterson, N. J., may well give Americans pause, and cause speculation as to how long we shall be exempt from assaults on officials who stand for liberty under law as over against license.

Humbert, though not as forceful a man as his father, had more capacity for rulership than the new king bids fair to have; and the sudden death of Humbert and elevation of Victor Emanuel III. is more than a sad happening. It may bring on a crisis not only in Italian but in European affairs of state.

### Wherein Is Pride Sinful

It would be sinful to have no pride. It is just as wrong to be devoid of true and proper pride as it is to exhibit unholy pride. He who lacks that just estimation of himself, that purpose to insist in all legitimate ways that others shall deal with him properly, shall yield him his fair rights, he who regards his relation to the community and his work in life as honorable, to be treated as dignified and worthy and to be defended from encroachment and stain of any kind, in other words, he who has a proper self-respect therein illustrates true pride. Pride may involve more than self-respect, but the difference is in degree rather than in quality.

When, then, is pride sinful? When it becomes the excess of the underlying virtue. Wrongful pride is the undue exaltation of self. It is regarding one's self from a mistaken point of view in reference to one's abilities, characteristics or disposition. It is centering thought upon self to the exclusion of others, their interests and the obligation which one sustains to them more than is consistent with duty to them. In other words, it is selfish, and whatever is selfish is so far sinful. The false notions which thus are begotten about ourselves lead to false adjustments of our lives to the lives of others.

We miscalculate and fall into error. We become unpopular, and, although this is not necessarily an evil, because they who defend and advocate righteousness are sure of a measure of unpopularity, it is harmful when it is needless, when to be unpopular means that we have blundered. This is true of that pride which is selfish and unholy. But he who lacks honorable, unselfish pride, the pride which exults in its own powers, not that it may conquer other men and gain the glory which they otherwise would receive, but that it may do greater and nobler service to God and to the race, that pride which is an inspiration and a bulwark to a safe, fruitful and praiseworthy career, is to be pitied and usually blamed.

There are interesting statements in the press of the Northwest respecting the influence that is being brought to bear by Catholic and Protestant laymen of this country upon Pope Leo XIII. to elevate Archbishop Ireland to the post of cardinal. It is said that Secretary of State Hay and Hon. C. K. Davis, chairman of the senate committee of foreign relations, have joined in the petition.

### In Brief

In hot days the Christian-wise man keeps his mind cool.

You cannot live up to your ideal, you say. But at least you can keep your ideal from being lowered. Are you doing that?

Lord Salisbury's remark at a former time to the effect that the European concert means great power but little speed is quite applicable to the present situation in China—all but the power.

If you are not being mentioned for any of the more prominent pulpits now vacant in Chicago, Brooklyn and elsewhere, don't be troubled. It isn't the "mentioned" man who always arrives.

Another illustration of the fact that most of the pomp and circumstance of war is doomed is afforded by the experience of our soldiers and marines at Tientsin, whose blue shirts, in the attack, made them conspicuous marks for the enemy's volleys, whereas the British, who were clad in mud-colored uniforms, were nearly invisible.

Mrs. Francis E. Clark tells a London reporter that during their recent stay in China her husband asked if it would be possible to see the Boxers, whereupon an obliging servant carried the request to headquarters, and the Boxers immediately sent back word that they would come and practice in the compound for the visitors' benefit. This generous offer was, however, declined—we presume with thanks.

An inventor now comes to the fore with an apparatus by means of which a fire is made to burn more brightly by pouring water over it. The water is sprayed over the surface of the fire; it decomposes into its elements, hydrogen and oxygen, and the hydrogen burns. It is estimated that 120 pounds of water used in an ordinary coal stove will double the amount of heat produced and halve the fuel used. If water is fuel, will the next step be the use of coal as an extinguisher?

What's this? A churchless population of not less than 1,600,000 in God-fearing Scotland! So a well-known ecclesiastical statistician of the Free Church declared at the recent annual assembly in Edinburgh. We should like to see an analysis of these figures, which we trust would prove more reassuring than the outstanding statement. When statistics of this sort are gathered allowance is not always made for the aged, infirm and infants, who for natural reasons cannot attend church and who are estimated to constitute from a quarter to a fifth of the entire population.

Here come the annual paragraphs calling attention to the large sum total of money which American travelers spend in journeys abroad, and often insinuating, if not asserting, that it ought to be spent here at home. What absurdity! The number of those who spend extravagantly abroad is small compared with that of those who travel modestly, or even economically. The question is not how much one spends abroad but whether one gets the value of what he spends in improved health, larger knowledge and greater happiness and power of future usefulness. Undoubtedly most travelers would agree that he does.

Elsewhere we comment on the race riot in New Orleans. For a time the fate of Straight University hung in the balance and preparations were made to preserve it from destruction should the mad mob, hating everything that elevates the Negro, come its way. But the expected did not happen and the unexpected did, and so the mob's vengeance was wreaked on a splendid secondary school, gift to the city of one of the wealthiest and best Negroes the city ever had, Tony Lafon.



Straight University is one of the high grade collegiate institutions supported by the constituents of the American Missionary Association.

There is more than a little sensitiveness in some quarters touching the apparent monopolization of the recent Jonathan Edwards celebration at Northampton by the ministers and professors of the progressive orthodox type. Robertson Nicoll, for instance, in the *British Weekly* declares that Professor Park was the best exponent of the Edwards system and Princeton, that "the theological school at Princeton may be truly said to inherit much more of Edwards than those who so worthily and with such cordiality of admiration commemorated his name that June afternoon in Northampton." Dr. Nicoll goes on to say:

What these men love and admire in Edwards is exceptional and not essential. They are all infinitely remote from his theology, from what was really deepest in his thinking. They seize upon isolated passages, which according to them belong to quite another way of thinking, and argue that Edwards was unwittingly bound in chains and led about as a captive by Calvin and Augustine. We should say in reply that the passages are in their right place where they are found, and have a true relation to the substance of Edwards's theology.

We presume that it is in order any time for the critics of the Northampton celebration to erect another tablet to Edwards and to accord him rightful honors.

## From Day to Day

BY ALLEN CHESTERFIELD

A party started last Sunday morning from a New Hampshire summer resort to attend church in a town several miles distant. The drive along shady roads, fragrant with the breath of the pine and hemlock, was endurable, not to say enjoyable, but this party was made up of honestly disposed religious people in the habit of going to church every Sunday the year through. They were not out for the ride only. But as they drew near their destination, they were surprised not to see any families or individuals wending their way to the sanctuary. Plenty of loafers there were idling on the grass and awaiting the arrival of the next electric car, but not a sign of churchgoing or a silvery peal from the belfry. The doors of the church edifice were closed and locked.

"No service here today?" was the question asked a young man lolling in a hammock.

"Guess not," he replied, "I'll find out"; and returned soon with the information that there would be a service in the evening, and that the Methodists around the corner had a meeting in the afternoon. Further inquiry at a drug store developed the fact that the minister was away on his vacation.

"A minister's got to have a rest," explained the polite gentleman behind the counter.

"How about the people?" said one of the strangers.

"O well, the people have got to have a rest, too."

"But there are loafers enough around the town to make an audience," said the disappointed man.

"Yes," admitted the druggist, "but they wouldn't come anyway."

So the city people resumed their seats in the carriage and meditated on their homeward journey on this new aspect of the country religious problem. There may be some excuse for city churches closing their doors on Sunday, but that the leading church in a smart New Hampshire town of 1,800 inhabitants should, for four successive Sundays, give up its service at a time when many strangers would naturally be present and when only a small fraction of the regular parishioners could possibly be out of town was a sad revelation of the religious indifference of that community. I shall not be surprised to hear

before long that the church is to be closed for a year in order that both pastor and people may have their proper amount of rest.

## With the Fresh Air Children at Franklin Park, Boston

"Hully Gerimikins, it's dinner time!" yelled a small boy, as he pushed his way out from the chokecherry patch and dashed toward what seemed to be two circus tents and a side show. In the two larger ones people were moving about, hunting up lost children and settling themselves for dinner. The smaller one was the kitchen, toward which were turned many eager childish eyes.

After the greater number of the 1,100 people were seated, though stragglers wandered in for the next hour, Mr. Waldron offered a short prayer of gratitude, during which the small boys squirmed restlessly and craned their necks toward the serving tables. Then came the dinner. As many sandwiches as one could eat—no little five o'clock tea affairs, but good thick slices of fresh bread, spread with minced ham, just the thing for a hungry boy. "I'll eat twenty-five," cried one youngster, but could not get beyond the fourth; milk and coffee to drink, a ginger cake and a sponge cake apiece—it is necessary to limit the number of these, for the small boy's cake capacity is without bounds—and then, O long-drawn breath of anticipation, then the ice cream and a slice of cake "with plaster on the top!"

It makes one feel queer and choky to know what this dinner means to some of these people. It means the only ice cream they will eat this summer; it means a lesson in well-cooked, wholesome food; to some it means the first full meal for a week.

After dinner the people scattered through the grounds. Hammocks hung under the trees and swings, old-fashioned rope swings that send little boys and girls flying up among the branches when swung by a kind-hearted man. The children played games and the mothers rested, as much as a mother can rest and still keep an eye on her lively family. The quiet orderliness of the large number gathered here and the neatness of the children were remarkable. Some one spoke of it and doubted if they were from the most needy classes. In reply she was told how one of the poorest mothers had bought cloth at five cents a yard and made her two little girls dresses for the occasion, presenting them as sweet and neat as children should be. And though in most cases the mothers had not time to do as much as this, yet every child was as clean as soap and water could make him—at least that was his condition when he arrived.

These picnics were held by the Fresh Air Fund every day last week, and during that time gave to over 6,000 people a glad, restful day in the woods. They come from the hot, crowded streets and alleys of the city into—well, it seems to them paradise. The tickets are distributed through the twenty-two city missionaries, which means that each ticket goes where it is known to be needed. Of course no distinction is made on religious or racial grounds. Sometimes it is hard to draw the line anywhere. A woman came up and whispered something in the ear of one of the city missionaries, who replied, firmly, "She can't get in without a ticket, she shouldn't have come"; then, sympathetically, "but it's too bad, since she's here give her this ticket," and a moment later a shy, white-faced little girl glided happily into the dinner tent. One day the rain poured, yet out of the 1,000 people who received tickets almost 600 came. That shows how they appreciate the opportunity. The women come up and shake hands with Mr. Waldron, thanking him with conventional blessings through which real gratitude is evident.

It is to Mr. Waldron that the success of the picnics is due. This is the twenty-first year

that they have been held, and he has conducted them from the first. Everything goes without a hitch. Owing to the large number entertained each day, he is able to make the cost for each person remarkably slight. Thirty-five cents covers everything, transportation, dinner and all. The cost of a sail to Nantasket and a fish dinner there is the same. Other excursions go to places about Boston, where the youngsters are entertained by Y. P. S. C. E. and other societies.

M. A. H.

## Current Thought

RESPONSIBILITY FOR THE CHINESE UPRISING

Pres. George B. Smyth of the Anglo-Chinese College at Foochow, China, writing in the *Central Christian Advocate* on Why the Chinese Hate Foreigners, begins by naming and describing the German seizure of the province of Shantung in revenge for the murder of two German Catholic missionaries in November, 1897. He then mentions the disastrous effect of the claims of the French and German Roman Catholics, clerical and lay, to special rights and privileges in addition to the hatred of foreigners. He admits that the whole Christian missionary enterprise is "tainted with its association with force and conquest. To thoughtful Chinese the presence of the missionary in every province, in country villages as well as in great cities, is a reminder of national humiliation." He admits that "the frequent unwise interference of missionaries in lawsuits between Christians and non-Christians is a serious and sometimes fatal source of trouble. Of which error Protestants as well as Roman Catholics are guilty, notwithstanding the former are explicitly forbidden to so act by their officials in America and Europe." As for the political treachery and cruelty of some of the Christian powers in dealing with China, especially France and Germany, he condemns it in unsparing terms; and concludes his article with words which indicate that he for one is not at all surprised at the present state of affairs in China, nor much disposed to condemn the people for their uprising.

The peril of Europeans in China has been brought about in great part by the outrageous encroachments of European governments. It was almost inevitable that, sooner or later, there must be a revolutionary reaction in China against foreigners and their innovations. Nothing could well be more worthy of stinging rebuke than the recent insolence of unscrupulous politicians—Lord Salisbury himself included—towards missionaries and their work in Oriental countries. There are two classes of people who criticize missionaries—the one class being made up of people who know nothing about missionary work, and the other of those who are seeking scapegoats for their own misdeeds. It was inevitable that China, like Japan, should imbibe modern ideas. The Chinese, though possessed of an ancient and elaborate civilization, were unprogressive. They were destined, by contact with the energetic and inventive men of other nations, to experience an awakening. Of all forerunners of Western ideas as to the meaning and value of life, the true principles of education and the nature of individual and racial progress, the missionaries have been incomparably the best.—*Review of Reviews* (August).

THE FILIPINO MISLED BY PRIESTS

Sydney Adamson, correspondent of *Leslie's Weekly* in the Philippines, outlines in a recent letter the policy to be pursued there, which, he thinks, will rectify past errors and assure American domination. The last of his ten specifications is this: "All priests who have openly incited the people to rebellion, lying to them with regard to the treatment which they would receive at the hands of Americans, shall be imprisoned, and church property in such quarters confiscated."

## Backward Looks Over an Eventful Life

### I. A Long-remembered Visit to Mt. Vernon

BY REV. CYRUS HAMLIN, D. D.

It was a happy incident that enabled me in 1837 to visit Washington, which I had not hoped to see before leaving this country, perhaps forever. I passed a week there in the family of ex-Governor Parris of Maine, and had every opportunity to see the objects of chief interest in the capital.

I was introduced to President Van Buren. That was the chief event then—to shake hands with the President of the United States! He was kind and gentlemanly, made a few inquiries about Turkey, the country to which I was going, then gave me his hand and wished me a long and happy life, all which I have had, measurably.

I had deferred visiting Mt. Vernon to Saturday, the only day that remained at my command, when I was told that Thursday was the only visiting day and the only day on which the steamer touched at Mt. Vernon. "Then," I replied, "I will go on foot from Alexandria"; which I proceeded to do, against the protestations of my friends.

The distance of about seven miles (from Alexandria) was accomplished in about two hours, and to see Mt. Vernon even externally would, I felt, be a sufficient reward.

The keeper at the gate refused admission unless I had "a letter addressed to Mrs. Washington." I pleaded my peculiar case, in vain; but he permitted me to enter the grounds and stand before the noble cactus that Washington had planted with his own hands, on condition that I would retire at his request.

While standing there I thought of a piece of note paper in my breast pocket. I immediately wrote a penciled note to Mrs. Washington, and said to the guard, "There is your letter for Madam Washington." Very reluctantly he took it to her, and immediately came out, with ivories all aglow, and motioned me to enter. He bowed me in with profound reverence.

Mrs. Washington, advancing across the hall, cordially gave me her hand and said, "I would have been very sorry, Mr. Hamlin, had you been excluded, after having come all the way from Maine. I will gladly show you the historic relics people so much like to see." I was surprised and delighted at the grace and cordial hospitality of the noble lady.

After I had looked with interest at those wonderful mementos of great deeds and great events, she said: "You must be weary from your long walk; and you may like to rest in Washington's chair in the library? The table before it was also his." She then placed upon the table some of his favorite books, but with most evident interest a volume of Sir Mathew Hale, very generally marked by "Mary the mother of Washington."

After giving all the time I could spare to this book, I asked her if I could visit the tomb. She sent a servant with me, and gave him a table knife to cut off a branch from the cedar growing over the tomb.

On the way we passed the old tomb,

which remained just as it was when the body was transferred. I entered it and broke off a piece of the rotten box which had inclosed the coffin. The beautiful tomb and sarcophagus have been so often described that I need only refer to them. They are indelibly impressed upon my mind.

Re-entering the house with my spoils, I found that Mrs. Washington's kindness was not yet exhausted. A nice collation was prepared in the library. She remarked that the chair and table and every article upon it, except the food, was of Washington's daily use, and the food was nearly all from Washington's farm. Moreover, she sat down and partook of the collation with me. As soon as I came to be sure of my personal identity, and that all this was reality, and not a dream, I had an appetite.

I was cautious, however, not to incapacitate myself for the rapid walk of seven miles to Alexandria. Mrs. Washington in her motherly way was anxious lest I should lose the steamer. I had only two and one-half hours. She said: "If Colonel Washington were here he would send you to Alexandria, but I see you must walk and you have no time to lose." Our parting was almost sentimental.

My feet flew over the road to Alexandria, and I was there in time to make an interesting call upon Rev. Joseph Packard—a Bowdoin College friend—still professor of theology in the Episcopal Seminary.

When I told my tale in the Parris family, in Washington, there were exclamations of great surprise. They had visited Mt. Vernon repeatedly, with no such exceptional privileges and honors. I surely must have some secret way of captivating her!

Their uncle, Charles Whitman, rather humorously said, "You don't understand it, girls! A woman of fifty or sixty always looks with interest upon a sensible, modest, blushing young man of twenty-one! If she takes a liking to him, she will bestow her fortune upon him in ten minutes. I have known our friend here ever since he was ten years old, and a sensibler, modester, blushing young man cannot be found! Neither Mrs. Washington nor any other good woman could withstand all that!"

After the laugh at this had subsided, I replied, "Mr. Whitman's humor is too complimentary! The case, I think, is one of pity and sympathy. I had traveled far. I had walked from Alexandria and must walk back again, and I was going to live and die among the Turks. I should have one day to remember—my visit to Mt. Vernon."

"You are right," said Mrs. Parris, and Aunt Hope Whitman joined in, adding, "Mrs. Washington is a noble woman, and never would treat a Northern or a Southern dandy in that way!"

Every interesting event in man's life is sure to come up again in after years. Forty years had passed, and I was spending an evening in Montclair in the family

of the Presbyterian minister, a Southern man with Southern sympathies.

As I narrated this visit, the lady of the house became quite interested. At the close she expressed a regret that Miss —, now a member of her family, was not present. For she was a relative of Madam Washington and was at that time living with her—a girl of nine years—and would undoubtedly recall this visit. Thus does human life weave itself together with countless threads.

### Cyrus Hamlin, Missionary Statesman

BY REV. JAMES L. BARTON, D. D.

Probably no missionary in this century has made so profound a personal impression upon the Turkish empire or so widely extended as has Dr. Cyrus Hamlin. It is currently reported in Constantinople that forty years ago tourists were advised by guides and residents to see the old walls about the ancient Stamboul, the Hippodrome, the Cisterns, the palaces of the sultan, and Dr. Hamlin. His impressive personality coupled with his aggressive inventiveness and marked ability made him a man never to be forgotten when once he had been known.

All of his early pupils in Bebek Seminary carried with them to their distant homes, and those who have died to their graves, the distinct stamp made upon them by this man of genuine sympathy and yet of masterful energy. Only a few months ago I saw a letter from one of these old pupils, now a high official in the Turkish government. It was full of a spirit of love and devotion to the teacher whom the writer delighted to honor. In the living-room of many a humble home in Armenia and Koordistan the only picture upon the dark and bare walls is the face of the teacher whom his faithful pupils never ceased to love and of whom the persistently unfaithful ones never ceased to stand in holy awe. He occupies today in the hearts of some of the leading Protestants in Turkey a place similar to that occupied by the saints in the calendar of the old Gregorian devotees. They do not pray to him, but they thank God for him. Their voice is always tender when they speak of him.

Dr. Hamlin persists in claiming that he did nothing in shaping the events that culminated in the building of Robert College, but that a wise Providence directed affairs in spite of himself and his own short-sighted policy. However that may be, we know well that in his own plans he revealed an insight into the future needs and conditions of the Turkish empire that none of his colleagues or contemporaries, either in Turkey or in the United States, seemed to comprehend. He conceived the idea, amid almost universal opposition, that higher education in mission fields should be imparted through the medium of the English language, and that industries, in one form or another, should be taught as a part of the educational system. These



two principles are well-known steps in the chain of events that led to the conception and erection of Robert College, and today, after more than half a century, they are in almost universal application in the foreign mission work of all the leading boards.

Dr. Hamlin's indomitable perseverance and persistent purpose not to be discouraged or defeated in the execution of plans he knew to be right, more than anything else, characterize his life and labors. The missionaries associated with him learned by experience that they would have to yield sooner or later, and even the sultan himself, after using every resisting resource that he dared employ, granted the imperial *irade* for Robert College.

Had Dr. Hamlin entered politics in his younger days he would have been a leader in statesmanship. As a diplomat he would have held a place among the men who direct the destiny of nations. It is generally accepted that the sultan of Turkey succeeds in outwitting the best diplomats of the world Powers. This is true not only of the present incumbent of that title. Others have been less unscrupulous, but not less astute. Dr. Hamlin was never known to come out second best in a tilt with his imperial Majesty or with any of his ministers. A decree is issued to close his school. Officers came to carry out the order and find no school to close. The work had been done for them. In a brief time the school is reassembled and everything is going on as before. The engineers of Constantinople combine against the missionaries, and the teacher at Bebek breaks up the combination and secures from them a contribution of £50 to carry on his work. The Gregorians open a boycotting persecution against the little handful of Protestants, intending to starve them out, and the advocate of industries opens a rat-trap factory, a baker shop and a laundry, and the Protestants grow healthy and wealthy with honest toil.

In his ninetieth year the fire of the prime of his manhood still burns, and the energy that caused opponents to stand aside and the sultan himself to yield has not departed. He is an ever welcome visitor at the Congregational House, and his interest in the great world questions and in the cause of missions has not at all weakened. His mind turns much to his life in Turkey, and his memory in regard to the details of events that took place fifty years ago is almost phenomenal. He relates his Turkish experiences with a vividness and richness of detail and diction that make one marvel as he listens. We hope to see his face among us for many years yet.

A Liberal uprising in the republic of Colombia caused the streets of Panama to take on a sanguinary hue last week, and brought death to many of the best of her citizens. It lasted but a few days, and was suppressed with comparative ease, the United States indirectly aiding the party in power by its demand for greater stability of authority, and by its intimation that there was no justification for the resort to force by the Liberals.

## Washington in Midsummer

BY LILLIAN CAMP WHITTLESEY

The present census gives the District of Columbia a population of something over 278,000. Of this number probably 50,000 spend a portion of the summer elsewhere, so there have been upwards of 225,000 in town through a beautiful June and an exceedingly hot July. The early morning sees the market crowded with purchasers for the fresh vegetables and fine fruits that are to be had in abundance and, accordingly, at low prices. O Washingtonian, on the mountain top or by the sea, does not your mouth water for the luscious melons, the peaches and berries and other flesh pots of Egypt? Our new system of electric car service is a perfect network of transfers, and after sundown these chariots of the people that have taken them to and from their daily toil are filled with breeze seekers. The excursion boats upon the river are also thronged. With tree-lined streets, scores of lovely parks within our borders, great stretches of hill and dale that can be reached for four and one-sixth cents, and a majestic river, Washington is indeed favored.

### Out-of-door Concerts

Besides the attractions of the near-by resorts, some of which are wholesome, others dubious, the Marine Band gives tri-weekly concerts—one at the barracks, another at the Capitol and the third at the White House. It is a pretty sight to see 2,000 people and more in summer dress strolling along the pathways and seated on the grass listening to the music of this splendid band. The fountains throw mists of spray over the water lilies and the odd-looking foreign flowers that edge their basins, and the Capitol or White House, as the case may be, forms a fine background for the scene. Often the President and Mrs. McKinley come out upon the balcony to enjoy the music, with their guests. During the summer the members of the band wear, instead of their fiery red uniforms, immaculate white ones. Pressing close about the platform is sure to be a row of bright-eyed, ragged little colored boys, who receive the overpowering strains of Wagner with great solemnity and break into a double shuffle at *The Girl I Left Behind Me*. Everybody rises to *Hail Columbia*, which closes the concert, and players and people disappear down the broad avenues, where grateful evening shadows are creeping and possibly a split zephyr is weaving the thought of coolness in the tree tops.

### En Route to China

The band gave another concert on Sunday afternoon under very different circumstances. This time their audience were 500 of their brother marines who were starting for China, and the music covered many a sigh and sob from friends who were saying good-by. The remaining troops of the Third Cavalry, who have lately been at Ft. Myer, have also left for the same destination within the week. The War and Navy Departments are proceeding with their grim preparations, and the clerical force is overtaxed by the effort, as during the Spanish war two years ago. Many a man in civil service contributes his strength, and often

his life, to his country as freely as does the soldier in the field.

Secretary Hay remains in his beautiful home opposite La Fayette Square, and other members of the Cabinet do not stray so far that a telephone message will not bring them back. The home of the Chinese minister is half a mile from the White House and is a large stone structure, with ornate trimmings and elaborate carvings. A special detective force now guards it, lest some crank in the excitement of the time attempt to molest the legation. Minister Wu is a favorite here; he is very hospitable and has evidently enjoyed and studied our institutions. The citizens generally feel that the course of the Administration in dealing with him is both right and diplomatic.

Surgeon-General Sternberg is just returned from an inspecting tour of army hospitals; he states that at the Presidio, California, is located the most important hospital in the country, and that it is one of the largest and best-equipped institutions of the kind ever constructed. The hospital ship Relief, with a full corps of doctors and nurses, has been dispatched to Taku, and medical supplies and a 300 bed field hospital are now on the way to China.

### Reorganization of the American Red Cross

After a struggle covering more than a dozen years, the emblem of the Red Cross was, by the last Congress, given protection, and a few days ago a reorganization of the National Red Cross took place, under a new charter. The fifty-five incorporators or their representatives met at the Arlington Hotel. Miss Clara Barton heads the list, and, in spite of her earnest desire to be relieved, is the president. She made a brief report and address, in which she stated that some of the subjects which should come before the National Red Cross are the request of Alaska and Porto Rico for connection with it similar to what has been arranged in Cuba. The Red Cross has been solicited to aid in establishing a soldiers' and sailors' home in Manila; India, with its starving millions, may need the Red Cross, and China, with its horrors, is coming to us in turn. The Red Cross will continue its headquarters in Washington and make an annual report to Congress, but funds needed are to be raised by the people and not to be sought from the Government. Miss Barton strongly said, "The Red Cross means people's help for national necessities, not national help for people's needs."

The American Red Cross has never received a dollar of support from the Government and has not asked it. The heroism and devotion of the woman who has for nineteen years given her life to this work, which has had no revenue, no dues, no fund, who has visited seventeen fields where the work of saving lives and rescuing communities has been inaugurated, carried on and completed, is one of the most inspiring examples of unselfishness that this country or any other has ever seen. Thank heaven, it is too early for her statue, but, when the time comes, well may the effigies of generals leap from their bronze horses to salute and the stony-eyed images of august statesmen surrender their wreaths of bay and laurel to the memory of this peerless woman.

**Balances Turned into the Treasury**

The Government year closes June 30, and all appropriations unless for urgency or deficiency measures are available only from July 1. We have not, as in China, debtors going about with lighted lanterns on the first morning of the fiscal year under the pretense that the day has not dawned, but the business of closing the books is a most important and arduous one.

Generally there is a balance to be turned back into the treasury; it may be but a few dollars from some bureaus; this year it amounted to more than \$5,000,000 from the Interior Department alone. This was largely on account of the decrease in pensions. Such facts should be placed side by side with the hue and cry over large appropriations. The latter are merely estimates; a ledger account is kept with each, and if the full amount is not required the balance goes back to Uncle Sam's treasure house.

The Census Bureau, the War and Navy Departments are especially busy places, and the work of the other departments goes on as usual, so that there is little difference in the week-a-day world between summer and winter. But the churches are in the drowse of an afternoon *siesta*. Many of the pastors are out of the city, and the pulpits are occupied in the morning by their assistants, or strangers. The evening service is very generally given over to the Christian Endeavor. Among the pastors of the larger churches Dr. Bristol is the only one in town just now. Dr. Newman is having a long summer in the Adirondacks, and Dr. Hamlin is at Northfield. Congregations are small, not, however, because people are not here. The gospel wagon, under the auspices of the Central Union Mission, continues to sow seed by the wayside and is sure to have a crowd of the curious about it.

**The Roll of Martyrs in China**

LATEST NEWS FROM THE MISSION FIELDS—  
THE DEAD AND THE LIVING

Dispatches from all parts of China, from the south and west, as well as the north, indicate the increasing gravity of the situation, and the likelihood that the uprising against the foreigner and hated Christian will spread throughout the entire empire.

To the American Board officials in Boston the week has been an eventful one. The message from Rev. H. D. Porter from Chefoo, saying that all were alive in Peking, would have given more encouragement and hope had it been felt that he was in a position to learn the news for which Christendom was waiting, earlier than others nearer Peking and endowed with more authority. Still it was a ray of hope. Dispatches were sent to the Foochow mission ordering the missionaries to be prudent and careful of the preservation of their lives. Vain efforts were made to get similar instructions through to the mission's workers in Shansi province, from whom nothing has been heard in two months, and of whose fate, so far in the interior, the Board officials are naturally most solicitous. The dispatch from Shanghai which came on the 28th, from an unknown correspondent, confirmed the official dispatch of the same date from our consul at Shanghai, Mr. Goodnow, and the similar dispatch to the friends of the China Inland in Ottawa, Can. Eliminating errors from these dispatches they agree in reporting the destruction of the American Board mission at Paotingfu and

the deaths by force, of course, of Rev. Horace T. Pitkin and the Misses Annie A. Gould and Mary S. Morrill. For the news of destruction of the property the Board officials had been prepared for some time, and they knew that the missionaries were in peril. But they trusted to the protection of the viceroy and the mayor, who had promised protection. The dispatches also told of the deaths of Rev. William Cooper and Rev. Mr. and Mrs. Bagnall of the China Inland Mission, veteran workers on the field, who had one child with them, and of Rev. and Mrs. F. E. Simecox and three children, Dr. and Mrs. Cortlandt Van Renssalaer Hodge and Dr. G. Yardley Taylor of the Presbyterian Mission.

Mr. Pitkin was born in Philadelphia in 1869, studied at Phillips Academy, Exeter, N. H., Yale University and Union Theological Seminary, and went out to China in 1897.

Miss Morrill was born in 1864 in Deering, Me. She studied two years in the Farmington Normal School and taught in the public schools before she volunteered for mission work and sailed for China in 1889. She is a member of the Second Church, Portland, Me.

Miss Gould was born in 1867 in Bethel, Me. She was educated in the schools of Portland, and at Mt. Holyoke, and sailed for China in 1893.

The officials of the Presbyterian board do not accept reports of happenings in Paotingfu which come from Shanghai exclusively as convincing, and the officials of the American Board take practically the same position. Neither give up hope of the lives of their workers, but they admit that the outlook is dark, and that the general reports from the Paotingfu district are disturbing.

On the 31st the officials of the Board heard from Rev. Joseph E. Walker, cabling from Foochow, that the Board's mission property at Shao-wu had been destroyed by mobs and the native Christians plundered. The missionaries from this station are all in Foochow, and hence are safe.

The Presbyterian Board of Foreign Missions had a cable last week from Seoul in Korea, saying that the Millers of the Paotingfu mission, the Luces of Tong How and the Irwins of Tung-cho had arrived there safely. This message confirmed prior dispatches to the same effect sent from China. This board is much concerned over the latest news from the island of Hainan, off the southern coast of China, where the board has had several missionaries and a large corps of native helpers. The governor of the island is reported as having recently informed the consuls at Hongkong that he no longer could restrain the anti-foreign feeling or protect the missionaries. Three American men, and the same number of women and children at Nodao, are already reported as murdered. A message was sent to the missionaries on this island on July 20 ordering them to keep in touch with the steamers and to leave the island if necessary. But apparently the word arrived too late. A letter written from Nodao May 31st told of the nightly meeting of the Triads and of the danger of attack.

The Methodist Board of Foreign Missions has had encouraging news from the Hinghua mission in the province of Fuhkien, telling of the safe arrival at the coast of its missionaries in that province. A letter from Chefoo tells of the arrival there on June 22 of five of the Methodist missionary force in Peking. This confirms prior cable messages.

Bishop Graves of the Protestant Episcopal Church, the missions of which in China are chiefly in the valley of the Yangtse-Kiang, has cabled to the mission headquarters in this country that all of his assistants have been wise enough, obeying his orders, to gain the coast, and are safe there so long as the coast ports are in a state of peace. The Baptist Mission Board, whose agents labor chiefly in southern China, also has wisely given its representatives orders to take no undue risks in remaining at their stations, and to proceed

to the coast or to Japan if it is deemed most prudent so to do.

An Italian Roman Catholic priest, Rev. Stephano Sette, arrived in Hongkong last week, after an adventurous voyage from southern Hunan. He tells of the destruction of a large amount of mission property in that province on July 4, of the murder by the Boxers of the bishop, Rt. Rev. Antonio Fautozatti, three priests and several hundred native Christians. Six priests fled to the mountains and by this time probably are either starved or killed. He reports Hunan province in flames of anti-foreign indignation. Cardinal Gibbons, in an interview purporting to be authentic, last week is said to have remarked that the duty of the United States Government in the present hour is this: protect our own people and if the legation inhabitants have been massacred take such steps as will prevent another occurrence of the kind. To the charge that the elevation of Roman Catholic ecclesiastics to the rank of mandarin and governor and endowing them with judicial power has contributed to the outbreak of the anti-foreign feeling, the cardinal replied that the ecclesiastics have no judicial power whatever, which, begging his Eminence's pardon, shows that he is not well informed.

Mr. Gammon, the agent of the American Bible Society, writing from Tientsin on June 4, described Paotingfu as the hotbed of the Boxer uprising and the place where they naturally expected the anti-foreign feeling first to break out in most violent form.

Reports from the agents of the American Bible Society in China indicate that the Boxers are resorting to all sorts of lies in fanning the hatred of the people for the Christians, and that many of the Boxer adherents are led into and kept in the movement by influences that border on hypnotic suggestion. Rev. Mr. Gammon, writing from Tientsin, June 4: "Reports are circulated that we are poisoning the wells, that we have cast spells on families and houses. Printed red circulars, stating that we are using the eyes of children for medicine, and stories far more horrible, and calling upon all men to rise and 'sweep the foreign devils into the sea' are being freely distributed, inciting the people to more fanaticism and striking terror to the hearts of peaceful natives."

The same authority says: "Some Christians have recanted to save their lives and have been saddled and bridled and forced to crawl to the temple of idols, while every indignity has been heaped upon them. But be it said to the glory of the church in China that hundreds have given their lives for Christ's sake and have been true and steadfast to the end, while others have not hesitated to join the church to share in the persecution."

Rev. Dr. Francis E. Clark has told representatives of London journals that when he left Peking neither the missionaries nor the members of the legations had any apprehension of any such uprising as has since come. He illustrates the character of the libels against foreigners which have gained currency by telling of a story circulated wherever railways are built, namely, that under every sleeper or tie of the roadway a Chinese babe is placed, boys alternating with girls.

Professor Breasted, professor of Egyptology in the University of Chicago, has been appointed by the emperor of Germany to superintend the publication of a new dictionary of Egyptology, which is to be carried on under imperial auspices in Berlin.

The wind that blows can never kill

The tree God plants;  
It bloweth east, it bloweth west,  
The tender leaves have little rest;  
But any wind that blows is best.

The tree God plants  
Strikes deeper root, grows higher still,  
Spreads wider boughs, for God's good will meets all  
its wants.

—L. E. Barr.



## A Thousand Students on the Northfield Uplands

The Pith of the Two Student Conferences Just Ended

BY MARY BREESE FULLER

The power and influence of the Northfield conferences increase every year, with each year a differing emphasis. Both the Young Men's and the Young Women's Conferences this summer were marked by a deep spirit of prayer, by a keen missionary interest and by an undercurrent of constant, loving thought of the one who had never been absent from a Northfield conference before, "who, being dead, yet speaketh." There were many of us who went up dreading the intrusion of much reminiscence and emotional expression, as well as the feeling of personal loneliness without Mr. Moody. But the cheeriness of his own last talk on Round Top seemed to rebuke any selfish mourning, and his manly courage and inspiration to pervade the atmosphere as he would have wished.

The platform of the auditorium seemed very barren, even when the chairs were all full, and one missed a certain spring to the service. Yet on Round Top, close by his grave, all felt with quiet comfort that truly were the words on the stone being fulfilled at every sunset meeting, "He that doeth the will of God abideth forever." Memorial services were held in public and by the students alone at each conference. The Ninety-first Psalm was read, and the Mt. Hermon quartet sang Mr. Moody's favorite chant, "Remember now thy Creator." All the addresses by Mr. Moore and Mr. Sayford at one conference, by Mr. Torrey and Mr. Speer at the other, were bracing exhortations to follow the strong and abundant life. The students' meetings were very simple and tender, full of incidents and personal testimonies to warm human touches of the Northfield host, which had made clearer and more real the divine touch.

The Moody family has endeared itself even more to the college students. Mrs. D. L. Moody asked, as of old, the delegations to call on her. Mr. Will Moody opened and closed the conferences with short talks, so earnest and direct as to win deepest respect and to make one trust that Northfield will go forward, and not back. Although Major Whittle was very ill, his daughter, Mrs. Will Moody, brought her music into the services, and Paul Moody spoke twice, as president of the Yale Y. M. C. A., in June, and most forcibly at a Round Top life work service for the young women. Mr. Moody's life was too full of triumph to cast much shadow. As Dr. Jefferson said: "I have stood by the burial places of many kings, but never by so royal a grave."

Naturally this year foreign missions, always inseparable from the deep spiritual life, were particularly prominent. The three noble veterans, Drs. Paton, Chamberlain and Ashmore, were impressive witnesses to God's power and ways. The farewell service at the Men's Conference was a scene never to be forgotten, when those three old men, whose years of service on the field counted up 133, stood and spoke beside fresh young volunteers just starting out among the colleges. Dr. Pauline Root conducted

the missionary institute at the Women's Conference. Mrs. Waterbury of the Baptist Board was the missionary guest. Mrs. Montgomery and Dr. Carlton of China were also speakers. An interesting hour was a special prayer meeting for the missionaries who had been at the conference in former years. As the number rolled up, including so many of our own young Congregational missionaries at the front of danger in China—Mr. Pitkin, who conducted the institute for two years, Miss Patterson, the Wyckoff sisters and others—one realized with force the binding power of the volunteer movement in our colleges.

One was able to see even present results of the missionary emphasis combined with the searching, humble prayer-spirit of both conferences. Many of the finest young men and women, after talks with leaders or solitary decisions before God, formed the purpose to seize the new opportunities in China. Some delegations went back armed with a missionary library or a large addition to one, each member buying a book. A professor who strayed up for two days was so fired that as a member of the library committee he promised the students an alcove in the fine new library for their missionary books, offered to put his own books in the same place and to get standard missionary books through the regular college department of comparative religion. Because of a stirring appeal from Dr. Paton's personality and Miss Yeitch's tongue, the young women alone pledged over \$1,000 for his work.

This definiteness of desire and action in delegations and individuals must bear a great deal of fruit, for never were delegation meetings so marked by humility of spirit, earnest resolution and prayerful study of ways and means to glorify Christ in college in the coming year. The president of the Christian Association of one of our largest Eastern colleges expressed the sentiment of others when she said: "We've always prided ourselves on being so progressive and broad. But we were blindly conceited. We are way behind in real essentials many institutions which we have called narrow and slow." Spontaneously, without outside suggestion or collusion, most delegations made out prayer-cycles during the summer to keep fellowship, obtain guidance and strengthen resolutions for the coming year.

The platform messages were helpful, though the general spirit of the conference was beyond any one message or messenger. Perhaps the most vital talks of the men's conference were those of Mr. Mott on the Holy Spirit and Dr. Jefferson's ringing talk on The Heroism of the Christian Life, as well as the address of Mr. Hadley of the Jerry McAuley Mission. Mr. Speer's address on Nicodemus the Shirk was very effective. While the religious side of the conferences was free from sentimentality, the service of Christ made a clean-cut appeal to every soul; the social and athletic sides were as prominent as they should be in a well-balanced

life. College Day, with its good-humored rivalry, had a spice of novelty for the men in welcoming the first West Point delegation. The enthusiasm evoked by Mr. Mott was a sincere tribute to that young Christian general. There were large receptions at the hotel and on the grounds and small affairs, of which one of the pleasantest was tendered to the eighteen Canadian delegates, representing twelve colleges, by the forty Smith College students.

One cannot help wondering why not, and wishing that more Board officials and ministers attended these conferences and met the 600 young men and 500 young women. They would find an assurance of faith for the future of the church's work for themselves. They might help many young people just out of college to connect themselves at once with vital life work and teach them practically to avoid the "separating influence of cultivation and a set" through a union with the forces making for righteousness in the name of Jesus Christ.

### Our Readers' Forum

#### A FRIEND'S ESTIMATE OF BISHOP ANDREWS

Under the title "An Irvingite Bishop," *The Congregationalist* of July 5 speaks briefly and in a not unkindly spirit of Rev. William W. Andrews, late of Wethersfield, Ct. It may be allowed to one who, without accepting his peculiarities of religious faith, was yet his close friend for almost thirty years to indicate briefly his personal estimate of the man.

I do not know where to look among the eminent men I have known in a ministry of fifty years and more for a man of higher and finer aspirations, or of a more determined loyalty to truth and the God of truth and to his Son and our Saviour, or of a broader and more tender sympathy with men.

"If he had been a little more normal in some of his characteristics," says the article referred to, "he would probably have stayed in the fold where he was born and trained." Perhaps so, and yet, if simplicity and godly sincerity are "normal," if faith and reverence and loyalty to God and a large-hearted kindness toward men, even the humblest, and with no slavish fear of the highest, are normal, I do not recall any man more truly "normal" than he.

In his later years, and when less called to look after the church of his own order elsewhere, he associated himself more closely with us. He visited our sick, and he officiated at our funerals. Nothing heard in our prayer meetings or from our pulpit carried men's thoughts more surely outward from their own petty selves and upward towards God than did his utterances. Whatever may be thought of his theological peculiarities or those of the religious body with which he was connected, of the man himself there can be no doubt. And it is the grateful testimony of one who knew him well that the last thirty years of his own life have been immeasurably cheered and brightened and uplifted by intimate contact with him, as on the whole and so far as he can judge as true and sweet and noble a soul as he ever knew. A. C. C.

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of your real self.—*The Household*.

## "The Old Power for the New Age"

World's Christian Endeavor Convention, London, July 13-18

By ALBERT DAWSON, OUR ENGLISH EDITOR

It is not easy to make an impression on London, perhaps hardest of all by religious means; yet Christian Endeavorers have done it in a very marked manner, as they have accomplished many other unusual things. All London, indeed all Britain, is aware of the World's Christian Endeavor Convention. Great as is the number of the participants—say 50,000, exact figures are not at present obtainable—it is more by their influence, by a subtle, holy contagion they have set going, that they are moving mightily the metropolis of the world. The British secular press, much slower than that of America to record the doings of religious bodies, is devoting large space to the proceedings of the convention, and the reports are pervaded by a rare tone of sympathy and admiration. The explanation, in part, is that pressmen who are bored by religious anniversary celebrations of the ordinary type, and who positively loathe May meetings, thoroughly enjoy being among Christian Endeavorers. The representative of the *Daily Mail*, for instance, is camping out with them in the palace grounds and attending far more meetings than for the purposes of his paper he need do. Surely an unprecedented fact in the history of journalism! At the press table the reporters join heartily in the singing, the *Star* man, the free lance among evening journals, being especially lusty.

### Distinct Among Religious Meetings

In my time I have had a tolerably full share of religious oratory, not a little of it being a weariness to the flesh, but I never attended meetings at all comparable to this convention. There is something so fascinating and exhilarating about these Christian Endeavor meetings that a jaded journalist finds it impossible to keep away from them. Many of us never fully realized until today what the Christian Endeavor movement is and may become. The brightness, the buoyancy, the confidence, the good feeling, the strong religious fervor, coupled with the solid, practical work for the good of humanity, which the convention witnesses capture people of all classes and creeds and suggest the limitless possibilities of the agency. One thing certainly Christian Endeavor is doing—it is producing Christian gentlemen and Christian gentlewomen. Never at any assembly have I been the subject and the observer of so much genuine Christian courtesy as at this convention.

### A Triumph

To say that the convention is a success would be a feeble use of language. It is a triumph. Not so much in respect of organization, for this, despite the long and unrelenting labors of Rev. W. Knight Chaplin, the British secretary, and his helpers, was far from perfect; not even by reason of the many brilliant and telling orations, for no spoken word could be so eloquent as the happy, earnest faces, "living epistles," of the young men and women. But as a spectacle, as an indication of the growth and strength of the Endeavor method, and above all as an

evidence of the dynamic power of the old gospel, the convention is one of the most wonderful and glorious phenomena of the time. The "Jesus doctrine" lives, flourishes, conquers, spreads, whilst negativism—call it skepticism, agnosticism, infidelity, free thought, what you will—in London can hardly scrape together the rent of a shop front in which to exhibit its sterile, soul-shriveling wares. I am not attempting to "report" the convention—that would require a volume—nor even to name all the speakers and subjects—the mere enumeration would exhaust all my space. I give this impression for what it is worth.

### Place of Meeting

The chief center of the convention is the Alexandra Palace and Park, situated at the top of Muswell Hill, seven miles north of the heart of London. The palace was built of the materials of the great exhibition of 1862. The attempt to run it by private enterprise as a place of public resort and entertainment has again and again failed, and the property is now being taken over by the neighboring municipal authorities for the sum of £150,000. Never was the place put to so good a use as now, unless when hired for Salvation Army fêtes. The central hall, where the principal meetings are held, is 386 feet long, 184 feet wide, with a central span of 85 feet. This and numerous smaller halls are in constant use during the convention.

The park consists of 280 acres, with a lake of five acres. In the beautiful grounds several large tents were erected for sectional meetings. In the grove, a delightful, shady retreat, some two hundred bell tents were pitched, in which four hundred male delegates camped out through the convention. Ladies who made the palace their headquarters were accommodated in the banquet hall. The whole area was bathed in brilliant sunshine every day. All day long several meetings were going on simultaneously—all well attended, hearty, many intensely enthusiastic. An all-day preparatory devotional meeting was held on Friday in town, in Wesley's Chapel. On Saturday evening huge welcome meetings were held synchronously in the Albert Hall, London's largest auditorium, and the palace. At each place there was an assembly of about ten thousand people. No more impressive religious spectacle has ever been witnessed in London. It would not be easy to name any other Christian agency that could fill these two vast places simultaneously.

### Dr. Clark and Mr. Baer

The most enthusiastic welcomes were reserved for American speakers. Again and again Dr. Clark was wildly welcomed. He, with Mrs. Clark and their ten-year-old son, who accompanied him on his twenty thousand mile journey, arrived in London only on the opening day of the convention. They got stuck again and again on sand banks in the Amoor River, and at one place in Siberia the engine set a bridge on fire, and they had to wait two days for the bridge to be repaired. Dr.

Clark's quiet, modest bearing and genial temper and Mrs. Clark's motherly, homely personality won all hearts. His twice delivered presidential address—so eminently sane and sagacious, packed with thought and facts, and revealing absolute self-surrender to the cause—made the best possible impression. Mr. Baer was in danger of becoming the pet of the convention. His vivid, stirring sketch of the world-wide progress of Christian Endeavor was as unlike the old-fashioned "annual report" of a religious organization as his manner of delivery was dissimilar to that of the conventional secretary. His high spirits, his sparkling humor, his tenacious energy, his evident ability, his whole-souled devotion to Christian Endeavor made him a special favorite.

Enthusiasm never reached a higher pitch than when he spoke of "the Christian Anglo-Saxon alliance already formed between young America and young Britain by the members of these more than 50,000 Societies of Christian Endeavor"; and no incident of the whole convention was more thrilling than when, at Mr. Baer's suggestion, the whole assembly, in sight of the Union Jack and the Stars and Stripes, sang successively America, "God save the queen," and "Blest be the tie that binds." Those who did not know the words of America sang simultaneously "God save the queen," and the merging and mingling of the two national anthems was a beautiful and significant symbol and augury.

### Dr. Sheldon

Dr. Sheldon was in one sense the lion of the convention. The desire to see and hear the author of "In His Steps" knew no bounds. Day after day he was besieged by admirers, who insisted on shaking his hand, begged his autograph and seemed to want to take little bits of him away. Those who expected to find Mr. Sheldon an orator were of course disappointed, but everybody says that the personality of the man is far more powerful for good than could be any speech or book he might produce. He, at least, tries to be consistent. On Sunday, rather than encourage Sabbath traveling, he walked eleven miles in the broiling heat and preached three sermons on the way. A most beautiful feature of the convention were workers' conferences, conducted by Mr. Sheldon for an hour each day, when in the presence of thousands he dealt with practical difficulties, answered questions, and sought to interpret the teachings and mind of Christ and apply them to daily life. His clear-headedness, single-heartedness and readiness of response excited general admiration. Having marked out a plain line for himself, he has no hesitation as to his course. He knows where he is. Dr. Sheldon has confessed his disappointment at finding that in Britain Christian Endeavorers exercise so little direct influence in the sphere of municipal and national politics. The case is at present as he represents it, but an advance may be expected in this direction. If Dr. Clark and Mr. Baer could



only spend a year in this country, organizing, consolidating, and stimulating Christian Endeavor, progress would be immensely accelerated and untold blessing would ensue.

#### American Oratory

Disappointment was great that in consequence of the burning of the Trave Dr. Maltbie D. Babcock was unable to arrive at the palace in time to preach on Sunday evening, as arranged; but his telling speech at the missionary demonstration the next evening was some compensation. Dr. Lorimer was in much request, his stirring speeches being listened to with intense delight. The *Westminster Gazette*, one of our most thoughtful dailies, remarks: "All who attend the convention will be impressed with the fact which so surprised the prime minister and the English bishops at the recent meeting of the Society for the Propagation of the Gospel, namely, the immense superiority of our American visitors in public speaking. Where Englishmen are dull and hesitating and nervous, Americans are fluent, self-possessed and thoroughly interesting." How far this comparison is just or true I will not attempt to say, but we have at least one speaker whom even America cannot surpass. Those who heard Dr. John Clifford's address on Social Problems will tell you that no finer deliverance was made at the convention. It was at once full of vivacity and moral earnestness, inspired by high ideals, couched in brilliant epigrammatic language, and delivered with tremendous fire and force. At sixty-four Dr. Clifford is even more enthusiastic, optimistic and energetic than he was at twenty, and only those who are acquainted with his career know what that means.

#### Remarkable Christian Unity

The most significant meeting of the whole convention was that of Wednesday morning, when "messages of the churches" were delivered by foremost representatives of the principal denominations. The Bishop of London (Dr. Creighton) welcomed the delegates to his diocese and in a beautifully worded address urged them to cultivate above everything else the temper and spirit of Christ. Mr. Price Hughes proposed that, in view of the extremely favorable circumstances under which residual difficulties as between the various sections of the Christian Church may be argued in heaven, that the discussion of them be adjourned "until we get there," and that meantime they unanimously fight the devil, especially in the form of the liquor trade, social vice, gambling and war. Dr. Parker, with a genial audacity possible only to himself, calmly observed that when Dr. Clark, the chairman, called upon the Bishop of London he came near rising himself. The crowded assembly enjoyed this immensely. The pastor of the City Temple explained that thirty-one years' ministry in the city of London seemed to give him some sort of right to the title; but Dr. Parker was careful to add that after listening to the bishop's address "I said, he has a right to the title—God bless him!" Dr. Parker suggested as an antithesis to Endeavorers the word "devourers"—those who slay and destroy and do the easy work. Baptists were well represented by Rev.

J. G. Greenhough, who made a witty speech. Fraternal feeling was very strong, alike on the platform and among the audience, showing that not the least of the many good works of Christian Endeavor is that of promoting interdenominational fellowship. These four representatives of the four largest Christian communions were never before on the same platform together.

#### Seeing the Queen

The closing meetings were a fitting climax to a great week. Simultaneously in five crowded assemblies, numbering many thousands, the international roll was called. As one country after another responded in its own way to its name, the effect was grandly impressive. The representative of China was naturally received with a burst of sympathy. India and Japan charmed by their grace. To see all nations and kindreds thus united by the golden chain of gospel was a never-to-be-forgotten spectacle. Truly Dr. Clark, under the blessing of God, has done a magnificent work. On the days following the convention excursions were made to Oxford, Windsor, Cambridge, Stratford-on-Avon, etc. At Windsor on Thursday the delegates were specially favored. The queen, learning of the presence of Endeavorers, sent out a kindly intimation that she would be glad to see them in the quadrangle opposite her oak dining-room. Her Majesty appeared leaning on the arm of an Indian attendant and accompanied by Princess Henry of Battenberg. She was dressed in white thin summer clothing and, as the Endeavorers said, "Just looked beautiful." Her Majesty remained while they sang, more than once, "God save the queen" and "Blest be the tie that binds," and then, amid a scene of stirring enthusiasm, drove down their ranks looking extremely pleased and smiling and bowing graciously. "London, 1900," will long be remembered the wide world over.

## Chicago and the Interior

#### Quinn Chapel

One of the religious institutions of Chicago is Quinn Chapel—the largest and most prosperous Methodist church of colored people in the city. Sunday, July 22, witnessed the beginning of a two weeks' series of meetings in observance of its fifty-third anniversary. Bishop Smart of Indianapolis has charge of the exercises. At least 2,000 persons were present Sunday morning. "In no city on the earth," Bishop Smart asserted, "does the Negro have so good opportunities for personal development and gain as in Chicago." Several ministers from the South are present and a number from the North studying the methods which this church has pursued. Quinn Chapel is everywhere known among Methodists for its success in Christian work among the colored people. It is one of the few churches where religious enthusiasm is continuous. Its pastors have been men of energy as well as of piety and in its congregations have been found many of the most intelligent colored people in the city.

#### Educated Negroes

It is said that there are not less than 200 college graduates among the colored people of Chicago. Some have acquired a good practice as physicians, while others are doing well as lawyers. Some are teaching and a few are preaching. But the majority are leading a non-professional life, and are as successful in their employment as an equal number of graduates among their white brethren. An inter-

esting meeting of these graduates has recently been held in the city at which testimony in favor of a thorough education was given by every speaker. Whatever the theories of eminent men as to the desirability of industrial training for most colored people, it is the opinion of the Chicago graduates that for their race thoroughly trained leaders are indispensable.

#### The Labor Question

Although from week to week one may see signs of a removal of the difficulties which pertain to the permanent settlement of the disagreement between building contractors and their employees, it must be confessed that the prospect of a speedy agreement is not bright. The contractors still insist that the labor unions shall withdraw from the Building Trades Council and that it is useless to make terms with a union which the body to which it owes allegiance may compel it to break. A few unions have accepted the contractors' conditions and have withdrawn from the council. The independent bricklayers' union has taken this step. It is probable that the plumbers will follow their example and that other unions will do the same, so that eventually the council, which has really been the chief source of the trouble in the present struggle, will be shorn of most of its power. Whenever the contractors and the labor unions have met they have had no difficulty in coming to terms, for wages are high, the pay sure and the hours short. The contest has been for authority. Contractors desire a settlement for at least three years, and are willing to provide for arbitration on condition that the arbitration concern the contractor and the labor union only. Even if an agreement were now reached, it is too late in the season for any large amount of building this year. The prospect of suffering the coming winter in many homes is far from cheering. But help will be furnished the more readily because it is almost universally believed that the men have wanted to work but have been prevented by their leaders.

#### The Methodist Camp Meeting

Now that aristocratic Lake Bluff has ceased to be a rival, Des Plaines has the camp meeting field to itself. The forty-first annual gathering on these grounds began July 26 and will not break up till August 7. The meetings are, for the most part, of the old-fashioned character, and have been noted for their evangelistic fervor. They are conducted by some of the most prominent men in the denomination. Still some concessions have been made to the modern spirit. A day has been set apart for the Epworth League movement and another for the work of the deaconesses. An hour is devoted each morning to study of the Bible. Undoubtedly the attendance will be large, for the grounds are near the city, and there are many people to whom a camp meeting conducted after traditional methods is both attractive and profitable.

#### Mob Violence

For this it is difficult, if not impossible, to find excuse. When it is shown in such a city as Mansfield, O., one wonders if there may not be some reason for it. At any rate, Elder Cyrus B. Fockler, a Dowieite and a native of Canton, who has been preaching the doctrines of his sect in Mansfield, has received rough treatment there and has escaped from the city with a good many bruises. He is accused of estranging families, collecting large sums of money, inveighing against all other religions than his own, and inciting rebellion against the civic authorities. Feeling ran so high that it was with difficulty the police could protect him. After his escape from the mob, he telegraphed Dr. Dowie the story of his sufferings and begged prayers for his recovery. He now asserts that in answer to these prayers his wounds have entirely healed. Dr. Dowie is making a good deal out of this case, and declares that he will hold the mayor of the city responsible for injuries done his servant.

FRANKLIN.

## Maine's Summer Gospel, Schools and Homecomings

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Biddeford; E. R. Smith, Farmington; H. W. Kimball, Skowhegan; H. E. Lombard, Cherryfield; and Mr. W. P. Hubbard, Bangor

### How Sunday Is Kept

This question, in many ways, is forcing itself upon the attention of our people. At the last state conference, at Auburn, the committee of arrangements was requested to appoint some one to make a study of the civil and religious observance of the day throughout the state and report at the next conference. The committee has assigned this duty to Rev. H. N. Pringle of Eastport, which is a guarantee of a careful and conscientious study of the entire question. His report will be anticipated with much interest, and the discussion following can hardly fail to be a feature of the conference.

### Summer Gospel at Maine Resorts

BY REV. CHARLES D. CRANE, YARMOUTH

At Bar Harbor Rev. Drs. Schaffler, Harris, Washburn, Coe and others have been heard in the Congregational pulpit during the summer. Dr. Charles Wood of Philadelphia, a strong friend of the church, at one August service in each of the last three years has raised \$1,000 for the debt, which is now almost wiped out. The summer congregations tax the capacity of the building. Messrs. Andrew Rodick and Edward B. Means of Philadelphia have done much for the music, which has been a special feature of the summer program. At the evening services the quartets of Hampton Institute and Atlanta University often sing. It was in connection with a talk at one of these meetings that Booker T. Washington made so many influential friends at Bar Harbor. Rev. Richard Owen is pastor.

At South West Harbor, where Rev. G. H. Hefflon ministers, Dr. A. H. Bradford has a summer home. It is expected that President Seelye of Smith College and Dr. A. W. Archibald will be among the preachers this season. For a number of years Rev. G. E. Street and family have been active summer helpers.

The Maine Missionary Society is an important factor in supplying the state with summer gospel. Many of the smaller churches would not open for preaching except for its aid. Twenty students are now at work at as many different points. At Seal Harbor, Mt. Desert, the society has undertaken a new work which is expected to pay for itself during the summer.

Among those who are to preach this summer at the little union church at North East Harbor may be mentioned Rev. Drs. E. E. Hale and F. G. Peabody, President Hyde of Bowdoin, Dr. E. C. Moore and Prof. W. A. Brown, D. D.

At Poland Springs services are held in the music room of the large hotel. These are conducted by ministers who are guests, or by clergymen from neighboring towns. All denominations are represented. Last season services were in charge of Congregationalists, Universalists, Roman Catholics, Episcopalians, Presbyterians, Baptists and members of the Dutch Reformed Church.

In the Moosehead region the outlying territory is so difficult of access that mission stations are almost an impossibility. Dr. Booth of New York preached several times last summer at the Kineo House. Mr. James H. Pearson, who is supplying at Greenville at the foot of the lake, hopes to arrange for a service or two during the present season.

At Boothbay Harbor and vicinity the colonies of summer visitors are well provided with facilities for public worship. On Squirrel Island is a chapel where services are regularly conducted by visiting clergymen. From Mouse Island visitors come to the Harbor.

The Isle of Springs has a hall that is used for worship. Murray Hill, Linekin and Ocean Point are conveniently near to East Boothbay. At Bayville the Tufts College professors have had a summer home for a number of years, and look after the preaching. Sawyer's Island is visited twice a month by Rev. Donald McCormick, the busy pastor at Boothbay Harbor. Mr. McCormick writes that the summer visitors, as a class, observe Sunday decently, if not reverently, and that there is little, if anything, publicly to offend the moral sensibilities. "We love our visitors," he says, "and they love us and our surroundings; and this is the secret of our happiness and prosperity."

The venerable Elijah Kellogg still preaches regularly at Harpswell, where he has been pastor since 1889. His summer congregations are large, and include strangers from all directions. On a recent Sunday he preached to a throng of people who had come from Portland to hear him. At the close of his sermon he referred to the dimness of the

state. But I am wandering somewhat from my theme, which is Summer Gospel.

### Old Home Week Among the Pines

Portland will be the center of attraction during the first part of Old Home Week on account of the meeting of the state association there and the observance of Tuesday as State Day. Already the city is thronged with people, including many sons and daughters of Maine whose names stand high in literature, art, business, politics and the church. The most elaborate preparations have been made for the comfort and entertainment of guests.

The absence of pastors from their pulpits will interfere with a general observance of Old Home Sunday, Aug. 5. In the historic Second Parish, Portland, Rev. Elijah Kellogg, whose father was its first pastor, will preach in the morning, and in the evening addresses will be made by Drs. C. A. Dickinson, C. H. Daniels and J. G. Merrill, all former pastors, by Rev. Daniel Greene, a former deacon and Sunday school superintendent, Rev. William Carruthers, son of a former pastor, and Rev. Neil Macaulay, a former Second Parish boy. A reception for all former and present members has been arranged for Wednesday evening, and the numerous replies to invitations indicate that the attendance will be large and the occasion delightful. At Williston Church, the birthplace of Christian Endeavor, a daily noon prayer meeting will be held, conducted by the pastor, Dr. Smith Baker, and the church building will be open every day to visitors.

At Yarmouth the pastor, Rev. C. D. Crane, will preach in the morning on *The Influence of Home*, and in the evening Rev. Elijah Kellogg will attract an interested congregation. Gorham is planning an enthusiastic celebration, owing, in part, to a recent stirring sermon by Rev. G. W. Reynolds from the text, "If I forget thee, O Jerusalem." Bath celebrates by launching the first six-masted vessel ever built. The interest at Bethel centers in the reunion of the alumni of Gould Academy. At East Machias, also, the alumni of Washington Academy will hold a reunion on Wednesday, and the new building is to be formally dedicated, President Hyde of Bowdoin making an address. C. D. C.

### Little Blue School Burned

Last Saturday afternoon a serious fire destroyed the buildings of this famous school at Farmington. The loss, which amounted to from \$15,000 to \$20,000, included fine old trees and costly shrubs, which cannot soon be replaced. Extensive repairs had been made recently and a reunion was planned for Old Home Week. A summer school was in session, but the boys were out of the buildings. Nothing was saved but a part of the furniture and library. This was the former home of Jacob S. C. Abbott, and most of the Rollo books were written here. Friends all over the country will be glad to hear that the school will be rebuilt at once. D.

### Hallowell's New Pastor

Rev. C. A. Wight, pastor of the Congregational church, Platteville, Wis., for the past eight years, receives a unanimous call to the Old South Church, Hallowell, with which he has spent most of July. The church is one of the oldest in the state and has been served by distinguished ministers, among them the missionary Judson. It has a beautiful stone edifice and is well equipped for work. The new pastorate will begin Sept. 1. Mr. Wight is a

Continued on page 159.



REV. ELIJAH KELLOGG  
Preacher and Story-teller

light which had made it somewhat difficult for him to read, and added: "If you come to hear an old man preach, you must take the consequences." Mr. Kellogg lives on a farm three miles distant from the meeting house, and the writer, who recently saw him there, found that, though eighty-five, he had spent the morning in the field with his scythe.

Open air meetings are a feature of the summer program at Skowhegan and Sebago Lake. Sunset services are held on the river bank at Fryeburg. They take the place of the evening church service and are very impressive in the stillness of the evening hour, with the mountains for a chancel rail and the blazing west for an altar. At Yarmouth the old meeting house on the hill is opened for a brief praise service at four o'clock on Sunday afternoons.

Maine has a generous supply of camp meetings. First in size and importance come Old Orchard and Northport because they have a continuous population and are centers for assemblies of various kinds. Richmond in the Kennebec Valley comes next; then Poland, Littleton, Foxcroft, East Livermore, Nobleboro, East Machias, North Anson, Freeman, Mattawankeag and Maxfield. The last three are little more than grove meetings. All these are Methodist. The Adventists and Spiritualists have several camps, and in connection with the Sanford movement there are tent services in various parts of our afflicted



## The Home

### The Sea-Limits

Consider the sea's listless chime:  
Time's self it is made audible—  
The murmur of the earth's own shell.  
Secret continuance sublime  
Is the sea's end: our sight may pass  
No furlong further. Since time was,  
This sound hath told the lapse of time.

No quiet, which is death's—it hath  
The mournfulness of ancient life,  
Enduring always at dull strife.  
As the world's heart of rest and wrath,  
Its painful pulse is in the sands.  
Lost utterly, the whole sky stands,  
Gray and not known, along its path.

Listen alone beside the sea,  
Listen alone among the woods;  
Those voices of twin solitudes  
Shall have one sound alike to thee:  
Hark where the murmurs of thronged men  
Surge and sink back and surge again—  
Still the one voice of wave and tree.

Gather a shell from the strown beach  
And listen at its lips: they sigh  
The same desire and mystery,  
The echo of the whole sea's speech.  
And all mankind is thus at heart  
Not anything but what thou art:  
And Earth, Sea, Man, are all in each.  
—Dante Gabriel Rossetti.

### Enjoying Health

BY FLORENCE HULL WINTERBURN

A little boy, whose mother had been trying to reduce him to the right frame of mind for going to sleep by prohibiting one sort of restlessness after another, finally looked at her roguishly, saying, "Mudder, may I just breave?"

This incident from child life always seemed to me analogous to certain larger experiences. We never know how few things are really indispensable to existence until we are compelled to part with our luxuries. We can "put down" our carriage, sell our boat, stop going to concerts, even give up entertaining our friends, and live through it all. But what a poor, monotonous, dreary thing life becomes when all rational enjoyments are cut off and ceaseless drudgery takes their place!

Even more sad is the condition of those persons who are deprived, from no fault of their own, of physical perfection, with all its privileges and pleasures. And yet they struggle along with more or less courage and patience. The blind use their remaining senses acutely, the lame take to wheeled chairs, the chronic invalid eagerly picks up such crumbs of social enjoyment as are cast toward him by richer natures. Perhaps in that habitual submission necessity enjoins they seldom fully realize the extent of their misfortunes. If they did, the world would ring perpetually with echoes of their woe. There is an outbreak now and then which makes a painful impression on hearers. Nathaniel Hawthorne, that most keenly sensitive of American authors, must have recalled some such vivid experience when he makes Clifford Pyncheon, released in old age from the living tomb to which he had been unjustly consigned, suddenly cry out in agonized allusion to his lost youth, "I want my happiness!"

We all want our happiness. No sane person voluntarily renounces his right to his own share. And yet we often let one great element of earthly happiness slip out of our grasp, not recognizing its place in our lives. Few of us can be rich or great, but many of us can be well—blithely, joyously, aboundingly well—with the vigor of some of nature's four-footed creatures, and the freshness and abandonment of a child. And how little we appreciate and take advantage of this privilege!

It is a peculiar fact that pain makes a much deeper impression on the mind than pleasure. The sick person can scarcely think of anything else than his discomfort, while the well man and woman take health as a matter of fact and find grievances somewhere with which to occupy themselves. Now the truth is that circumstances are mostly propitious for unhappiness, and if we can get comfort outside of circumstances it is wise to take it. All the sects and societies which have arisen in the last few years with their cult mental healing have at least this one sound idea, there is health in the thought of health. The Ralston Health Club, which has achieved considerable popularity and is a modification of a queer conceit of a man of genius called the Two Hundred Year Club, is founded on this principle, with the addition of one important feature, that *conscious* health—the proper exercise of bodily functions—is a joy in itself. No one can doubt it who has spent a little time in intelligent and rational bodily exercises.

Nature is a coarse, ruddy, simple-hearted mother, who makes her children essentially dependent upon blood for all their activities. If we possess good blood we should be proud of it and rejoice in it. All finely strung creatures are characterized by a certain *bonhomie*, if they do not subdue it under a mistaken ambition for gentility. Composure and serenity are beautiful qualities—in proper place. But it is unnatural to be always composed and serene. We are—I hope—cultured men and women, with trained capacity for intellectual pleasures. But we are still human animals, with the necessity upon us of living the higher life with our bodies and through our bodies. It is rational, then, to play games that satisfy our instinct for physical pleasure—games which take us into the outdoor air, exercise our muscles and make us for the time being children again.

Another great privilege of children is open, outspoken delight in what pleases them. And expression is the food that nourishes happiness. Why do we not indulge ourselves with some of it? What sincere person can really sympathize with the constraint that becomes inanity? The world needs more sweetness in its air, more rejoicing, more acclaim. How pleasant it would be if people should continually speak of the bright things they know, if they shared their happy secrets and expanded in their joys even as the miserable are wont to unburden themselves in their pain!

Childhood is nearer to heaven and nearer to nature than we. It breathes forth in song and laughter the feeling of physical exuberance which it is the habit of adults to suppress—and so to kill. We

are not really happy, whatever we may have to make us so, unless we are deeply conscious of it. We are not securely strong and well unless we positively feel it. And the more we feel health, talk of it, rejoice in it, the more we shall have it.

There are disease and suffering in the world, as there is shadow. Even those who seek to explain these things away, calling them mere negations, cannot obliterate the facts. But it is quite true that the mind can exert a benign influence by willing. "Right willing" is a kind of mental health. Some persons are superstitious. They are afraid to say they are well lest they should fall sick. But nature is not so petty as this would indicate. Our best blessing will not be taken from us because we express pleasure in it. Perchance the reverse is rather to be feared—that for lack of thankfulness we may lose it.

### The Calling of the Apostle

HOW A CHILD LEARNED TO DREAM

There was once a little child who learned quite suddenly how to dream. And this is the way it happened.

They had wandered down to the shore of the lake together, the three boon companions of schoolroom and playtime. Marie Antoinette and Jo March and the Apostle Paul were they who sallied forth from the front gate, but three little girls in pinafores were they who arrived at the lake and stood in a row on the bluff overlooking the blue expanse. They did not know it themselves, but the truth was that the artificiality of being "people" assorted but ill with the sunshine and the breezes of that summer afternoon. One may be anything one elects to be in a parlor, sitting on a formal chair, but what shall one be but one's self, pray, out of doors in the face of the open sky?

The beach at the foot of the bluff was a glorious place. There were all sorts of things one could do there. Build castles and dig dungeons and execute marvelous artistic studies from the imagination on the smooth sand and pick up shiny pebbles to serve as mantel ornaments at home. (The poor things! they invariably brought up in the gravel walk, because of their unaccountable collapse into dullness the next day.) Then there were always rare treasures to be discovered in the sand by means of a little searching—the skeletons of fish, the defunct remains of unknown animals that had a curious smell—not exactly pleasant, one thought, but, at any rate, different and therefore enticing. And once in a while there were bottles to be descried bobbing about in the water. That was most exciting, for of course you understand the probability was of the strongest that inside such bottles lay important communications written with blood on ragged scraps of paper: "Wrecked off the coast of Waukegan—come to our aid"; or, "Alone on a plank—help me"; or simply, "I die."

The fact that no such thrilling messages ever turned up, and that the bottles discovered heretofore had been persistently and undeniably empty, served only to increase the dramatic probabilities of future bottles. They were always drawn up on the sand in an intensity of excitement too great for speech. And

even when, as usual, they proved unheroically empty the fun was not over. For it was interesting to shut something up inside each bottle one's self—a pebble, or a leaf, or a few words scrawled on a piece of paper, a message to the next discoverer—and fling it forth with all the strength of one's good right arm (in the manner taught by Tommy Sampson during recess at school), and then go home and think about it when in bed that night, tossing, so far away, so lonely. The thought of it was fascinating and made one's pillow a delight.

On this particular afternoon of which I write there was no bottle episode, but there was everything else to make life interesting—a fine dead fish, for instance, in a beautifully flat, dry state. It was a debatable question whether he should be carried home to serve as a bookmark or buried then and there for the sake of his funeral ceremonies, but the funeral ceremonies carried the day, and she who had been the Apostle Paul officiated with great effect.

After this it was that the aforetime Apostle Paul climbed far up on a sand bank, away from her companions, in the pursuit of a long-legged spider. Failing of his capture, she sat down for a moment to catch her breath, and there a strange thing happened to her. She had hardly so much as glanced at the lake before that afternoon. What with castle-building and picture-drawing and the burying of dead fish, she had not had time. And, anyway, what was the lake but an inexhaustible moat-supplier and a polisher of pebbles? Why should one care to look at it?

It was quite by accident, therefore, that, as she sat resting on the sand, her eyes moved gradually from the place where the spider had disappeared at her feet to the heap of driftwood near by; from that, across the tumbled surface of the dry white sand, to the line where the smooth brown, shiny sand began; from that, again, to the slow-lapping edge of the water; and then suddenly up, out and away, far, far over the blue surface of the lake. There were clouds in the sky that day, and their shadows trailed long and slow across the water. Purple, green, violet, blue—how the colors melted into one another! Swift little skimming white sails went dipping about near at hand, and grave, majestic, dark sails stood out tall and well-nigh motionless against the pale horizon. Sea gulls circled and flew and flashed their wings in the sunshine. Lazy little waves swung themselves softly in to shore and as softly slid away again down the sand. It was still—O, so very still. The Apostle Paul had never realized before what a very silent place the universe really is. It startled her somewhat.

And then, as she sat looking and listening, with her hands clasped round her knees and her lips apart and her breath coming very softly, lo, what spell was this that bound her? What pleasure that she had never known before in all her life laid hold upon her? She could not tell; she did not understand; she did not even seek to understand; it was all too new and strange and wonderful, this game she had suddenly discovered of sitting quite still and looking at the water and feeling—well, what? Yes, feeling what? That

was distinctly the question, as her two companions urged upon her when they came clambering up the sand bank to find out what was the matter (stomach ache, probably) that she sat so still.

"Feel how? What do you mean? How do you feel?"

"O, sort of—I don't know—sort of—well, queer an'—an' hushed up an' happy an'—an' prickly inside, sort of—I don't know. Try it yourself and see."

So then they sat down beside her, both of them, and clasped their hands about their knees, exactly as she had done, and stared off at the water for a long time—as much as three minutes. And pretty soon one nudged the other.

"Feel any prickles?" she asked, in a sepulchral whisper.

"No," replied the other, "'cept in my legs, and that's ants, I guess. Ouch!"

"Well, I don't think this game's much fun, anyway," said the first, aloud this time. "Don't let's play it any more. I'll beat you both to the pier." And she began to scramble down the sand hill.

The Apostle Paul looked round at her companions slowly.

"I'm sorry you don't like my game," she said; "I do. And I think I'll stay and play it a little longer."

They regarded her doubtfully from the edge of the sand-hill a moment, but she did not look at them again, and presently a centipede lured them away.

Then for the rest of the afternoon the Apostle sat quite alone and stared across her knees at the water and stared and stared. And what it was that happened to her it would take more than a philosopher to say. The blue depth of the sky—why was it good to look at? The clouds—why would they not let one go? The swinging of the wind—why did it stir up such curious sensations in one's throat and chest? And the sunshine—there was positively nothing to that at all, and yet—well, it was strange.

"O," said the Apostle, rising to her feet and stretching out both her arms, "I wish I was a mile big!" And two large tears rolled suddenly down her cheeks.

Such was the calling of the Apostle.—*The Atlantic Monthly.*

### Earth-blind Eyes

BY MARY N. BLAKESLEE

One beautiful afternoon two women, mother and daughter, stepped out on a terrace commanding a wide view of the sea. Little paths ran here and there from the cliffs to the rocks and to beaches far below. The two women had been in the shadow of a great sorrow and had come out from their darkened home for a few hours' diversion, to try to store up from the crisp air and cheerful sunshine courage to help them through the lonely days. Their plan had been that the older woman should sit quietly on the piazza, while the daughter rambled about for an hour on the cliffs.

"It is so lovely and so high here," said the mother, "that you can see it all just as well as to go scrambling about down there." But the other, fond from her youth of the woods and fields, longed for a closer view. "I will not be long away. You can see me almost all the time." And settling her mother com-

fortably where the beautiful panorama was spread out before her, she stepped lightly down the path.

It wound between little clumps of cedar and juniper, it dipped between great rocks to where the sea broke in green water and white foam. Beside the path great purple asters lighted up rock crevices. Rose hips glowed like carbuncles in the sunlight, pale olive juniper berries clustered on low bushes and the bayberries hid under fragrant leaves. Wherever she stepped her eye met something beautiful. As the path wound in and out she could see the quiet figure on the piazza and at times waved her hand to her, half wondering that there was no response, but thinking, "She can see me come and go and will understand all that this means to me."

At last the path came out at the top of the cliff. As she stood in relief against the sky, she looked back at the piazza. "She can surely see me here," she thought. A trail led down to a shingly beach, but she forebore to go, for she thought, "It will take me out of hersight, and the time will seem long to her." So half reluctantly she retraced her steps and soon rejoined her mother, bringing back treasures gathered for her by the way.

"Did the time seem long, dear?" she asked.

"Not very," with her sweet unselfishness, but the tone showed that the waiting had not been like the happy rambling.

"Didn't you see me wave my hand to you?"

"No," was the answer.

"Couldn't you see me against the sky, when I stood on the cliff yonder?"

"No, I could not see well enough to distinguish you from the other people."

Night brought a return to their city home. As the younger woman laid her head upon her pillow, her sorrow pressed upon her all the more heavily for the temporary relief of the afternoon and she longed for the loved one who had passed beyond her sight.

Then the thought came to her: "How different today it was for mother, waiting alone upon the piazza, from what it was for me, enjoying those things I dearly love. She could not see nor hear me, yet I was conscious all the while of her, and watching the time when I should go for her and we should go home together. Can it be that this is symbolic? She whom I mourn is wandering among delights which I can only imagine, as mother could not share my happy little walk. But my absent one may be conscious of me, she may even try to signal to me, but my earth-blind eyes are too dim to see. She may be gathering for me sweet heavenly thoughts, as I did the flowers and berries for mother today. Though I cannot see her she is there and across the distance she may know of me and my quiet waiting for her. Mother would not have kept me from that happy hour on the cliffs because she was not strong enough to go with me; shall I grieve that my dear one wanders in the joyful heavenly fields, where my feet are not yet permitted to go? Is not this a message sent to strengthen my sad waiting heart through the lonely days that must come till she comes for me and we go home together?"



## Closet and Altar

*For I will remember thy wonders of old.  
I will meditate also upon all thy work and  
muse on thy doings.*

Here a man shall be free from the noise and from the hurrying of this life; all states are full of noise and confusion, only the valley of humiliation is that empty and solitary place. Here a man shall not be let and hindered in his contemplation, as in other places he is apt to be. This is a valley that nobody walks in but those that love a pilgrim life.—*John Bunyan.*

Meditation leads to conversation. It would be easier for us to "talk of His doings" if we thought more about them.—*G. B. F. Hallock.*

Holy souls love retirement; it will do us good to be often left alone; and if we have the art of improving solitude we shall find that we are never less alone than when alone.—*Matthew Henry.*

The quiet of a shadow-haunted pool,  
Where light breaks through in glorious tenderness;  
Where the tranced pilgrim in the shelter cool  
Forgets the way's distress;

Such is this hour, this silent hour with Thee!  
The trouble of the restless heart is still,  
And every swaying wish breathes reverently  
The whisper of thy will.

Fountain of Life, in thee alone is light!  
Shine through our being, cleansing us of sin,  
Till we grow lucid with thy presence bright—  
The peace of God within.

If in our thoughts, by thee made calm and clear,  
The brightening image of thy face we see,  
What hour of all our lives can be so dear  
As this still hour with thee!

—*Lucy Larcom.*

It is easier to go six miles to hear a sermon, than to spend one-quarter of an hour in meditating on it when I come home.—*Philip Henry.*

The necessity of an inward stillness hath appeared clear to my mind. In true silence strength is renewed and the mind is weaned from all things, save as they may be enjoyed in the divine Will, and a lowliness of outward living opposite to worldly honor becomes truly acceptable to us.—*John Woolman.*

If the Son of God needed to pray, who are we that we should not have greater need?

Speak to my heart, O God, in the still hours when I remain alone with thee. In my first waking thought, in musings when I lay me down in peace to sleep, in the night watches when the noises of this world are hushed, in all quiet moments of my busy days, reveal thyself to me, my Life! my Light! my Joy! When the cares of life oppress, remind me of thy loving care that never overlooks my need. When the uncertainties of life fill my soul with perplexity and foreboding, teach me simplicity of faith. So by thy presence and provision make me ever patient to endure and strong to work for thee. And may these times of happy meditation and sweet communion be the hidden joy of life. Amen.

## Rain

O, the dancing leaves are merry,  
And the blossoming grass is glad,  
But the river's too rough for the ferry  
And the sky is low and sad.

Yet the daisies shake with laughter  
As the surly wind goes by,  
For they know what is hurrying after,  
As they watch the dim, gray sky;

The clovers are rosy with saying—  
(The buttercups bend to hear)  
"O, be patient, it is only delaying—  
Be glad, for it's very near."

The blushing pimpernel closes;  
It isn't because it grieves—  
And down in the garden the roses  
Smile out from their lattice of leaves!

Such gladness has stirred the flowers!  
Yet children only complain:  
"O, what is the use of showers?"  
"O, why does it ever rain?"

—*Margaret Deland.*

## A Man Speaks His Mind

I have been much interested in your screeds about Ministerial Courtesy. There are others who suffer from thoughtless guests. We poor people who do not entertain angels in the shape of ministers sometimes have our ire aroused in an unpleasant and unsanctified degree. Hospitality is a sacred duty, I suppose, else the good Book would not enjoin it, but it seems to me that there is a double obligation in the matter, the obligation of the guest as well as the host. And they are equally imperative. I as an individual am much "given to hospitality" and want my consort to have an extra plate at table for the entertainment of any dropper-in that Providence may place in our way, but Jerusha will not view the subject in the same light that I do. Sometimes she does get an opportunity to receive and entertain angels, but not so often as I might wish. Her patience is often tried, and on her behalf, although she does not know that I am writing, I indite this epistle to you.

Let me cite an example or two. The said Jerusha invited a friend to visit her this summer. The friend replied, saying that it would not be convenient for her, but her son was going to have a vacation soon and it would be a favor to have him come. Now Jerusha had no accommodations to make a boy a pleasant visitor, and courtesy prevented her replying in the negative, so the lad did not have that enjoyable time that my wife would or could have made possible for his mother.

Again, Jerusha wrote to have two girls come and visit for a week, naming the day. Nothing was heard from the party until some four days too late, when they appeared, expecting to stay the invited week. But other guests had been asked to come, and the two dear, sweet, but unthinking, girls had to be sent home with their visit shortened, much to the indignation of their mother. On another occasion a friend who was quite ill was asked and much preparation made that the visit should be made pleasant and quiet and the invalid might return home bettered in mind and body. But no response whatever was vouchsafed to the invitation. And so the story goes. I must mention one more trial of our hospitality. A sensitive relative was asked to visit Jerusha on a time limit, for the hostess must make her "dates" in order that there shall be no clashing, and was so aggrieved at the idea of a time limit that the visit was spoiled for both Jerusha and the guest.

JERUSHA'S HUSBAND.

Affliction is a school or academy, wherein the best scholars are prepared to the commencements of the Deity.—*Robert Burton.*

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## The Conversation Corner

**A** GENTLEMAN, recently returned from a pleasure trip to Cuba, has handed me for the Corner several snap-shots taken by him on the island. Two of them show Cuban children, and are appropriate now when so much is said in every day's papers about the Cuban teachers at Cambridge. For the knowledge these 1,200 teachers will have gained by instruction and observation, during these six weeks of their stay in such a model New England city, will surely be a great benefit to the thousands of children whom they will educate after their return. About the same time I had a letter from an old friend of the Corner, now an officer in the Second Artillery at Havana, which touches upon schools and scholars there.

*My Dear Mr. Martin:* . . . I inspected four schools on a certain day set by General Ludlow, when several other officers inspected other schools in and about Havana, in order to verify their right to receive public assistance in the way of furniture and books. I found the schools crowded and the children anxious to learn. Their parents realize the value of an education. Even while receiving rations at my hands last year some of the mothers asked when the American schools were going to be opened. There were schools in former days, but the war and the blockade destroyed them. Some of the present schools are in the same buildings, which are ordinary dwelling houses, not distinguished from others and of course unsuited to school purposes.

All the children enter the front room, and some pass to other rooms beyond, opening into an inclosed space called a *patio*. The dust and noise from the street are very troublesome, but you cannot even close the openings for then light is shut out, there being no glass windows. If you visit the school, you will be pleased to see the courtesy of the roomful of dark-eyed children standing to receive you, as also to salute your departure. But that interferes with study, and I hope that in Cambridge the teachers will learn that the children ought to devote little time to the chance visitor, who does not desire to prevent their studying. I judge that the lack of energetic direction in school work has been as general as in other Cuban affairs. Too much time has been given to needlework and to church instruction, both of which should have been given at home.

Some of the teachers are the same as when under Spanish rule, but are bright Cuban girls, some of whom have been in the United States, and when they lacked books and material made a beginning by buying them for their schools. Some of our modern books have been translated and introduced. The children are anxious to learn, especially the English language, but they pronounce it so as to be hardly understood! For months the scholars sat on backless benches and boxes, and in one school for boys (for boys and girls have separate schools) the teacher had the only book and taught by writing on a black-board.

As breakfast is as late as ten o'clock, many of the schools have but one session, while in others the children have school before breakfast and go home to break their fast. I did not see any dinner-pails or baskets in any school. In the city there are not suitable playgrounds for the children, and so it is better for them to eat at home. They never have fires, and shiver with cold in the winter when the temperature is 60°.

Havana, Cuba.

E. H. C.

So the children lack the pleasure New England children used to have in the "little red schoolhouse" of eating at

noon-time their huge slices of bread and butter, with a generous piece of apple or mince pie, and a Baldwin or Rhode Island greening to roast on the stove! Any of the Old Folks remember anything about

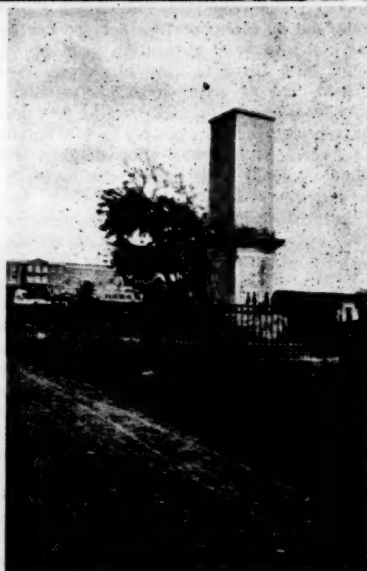
they will learn that one secret of intelligence and success is to get up early in the morning—and to have their breakfast before ten o'clock; also that promptness and punctuality are better than the Spanish principle of *manana* (tomorrow).

Happening to be in Cambridge one evening this week, I had the opportunity of seeing the foreign visitors in abundance. I was very fortunate in stumbling upon a Corner boy, who kindly took me over the college grounds and up Massachusetts Avenue. There were teachers to the right of us and teachers to the left of us—and once or twice we got right in the midst of them! Seeing Harvard Hall lighted, with the placard, "Sala Catolica pour"—I have forgotten the rest—we ventured up the steps. Another inscription in Spanish included the word, "permite," and my guide thought it indicated that we needed a permit. But it seemed best to go in and ascertain what it did mean. It proved to be a hall (*sala*) where the young men from Cuba could come in and read or write or get information from Catholic friends. The courteous Harvard graduate in charge told us that they had already used two quarts of ink in writing letters to their friends in Cuba. The brightly dressed Cuban maidens were sitting on the steps of the homes where they were entertained, or in small groups walking along the streets, chatting merrily in Spanish and stopping to inquire about objects novel to them, as the government letter boxes, etc.

I heard that the day before was supposed to be the birthday of Superintendent Frye, the manager of the "Expedicion," to whom they are all ardently attached. The men had planned some celebration of the day in his honor, but were stopped by his announcement on the bulletin board that it was not his birthday. But the ladies were not so easily put off, and catching him in one of the halls surrounded him, shouting their "vivas" and enthusiastically singing the Star-Spangled Banner, which they had been carefully practicing. Then he went to the piano and played the Cuban national anthem—they sang America—and he took them all out and gave them soda water, for which they have a special liking! It proved that the day—July 17—was a "saint's day," that of St. Alexis (Alexius), for whom, after the manner of Catholic countries, they supposed him to be named. So they had an opportunity to show their grateful love for him, their patriotic love for America—and their seasonable love for soda water besides!

The third picture is of an old statue of some Spanish king, inclosed by the Americans in brick for preservation during the rebellion. But it is clear that kings and queens and centuries of Spanish misrule in Cuba are all in the past and that a brighter day is in store for that beautiful country. The "Cambridge School" will surely hasten it forward!

Mr. Martin



that? I am sorry that our common schools are not now in session, so that the members of the "Expedicion de los Maestros Cubanos" could see (and hear) for themselves how it is done. But they will learn a vast amount as to the methods of scholarship and as to daily life in New England, for they are inquisitive and bright. I hope among other things



## Christ's Ideals of Character\*

### II. The Forgiving Spirit

By REV. A. E. DUNNING

If to be childlike is the first requisite for membership in the kingdom of heaven, to be forgiving is the second. No community can act in harmony unless its members trust one another and seek one another's welfare. What, then, shall the wronged ones in the kingdom of heaven do toward those who have wronged them? The question was sure to come up soon in a company of men who were each claiming the most prominent place in an organization as yet only proposed, not actually made. It is constantly coming up in families and churches. It came up in the company of the disciples when Christ was teaching them that they must live together in peace.

Why should the one who is sinned against take the first step toward reconciliation? Christ's answer was, Because God has done this toward us; and because to do this is to have the disposition that is like that of God. Christ said that the peacemakers shall be called the sons of God. The epistles show us how the disciples learned this lesson, telling men that while we were yet sinners, Christ died for us; that we love God because he first loved us; and exhorting us to be "kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."

Only twice in the gospels is our Lord said to have used the word "church," and its meaning appears to be simply the assembly of disciples. He gave brief but comprehensive directions for settling disputes between brethren [Matt. 18: 15-17]. He assured the disciples that what they did in the spirit in which he taught them to act would be approved of God, and that he himself would be with them to direct their action [vs. 18-20]. Then Peter asked how often the same steps toward reconciliation ought to be taken with an offending and repentant brother. Christ's answer unfolded in a parable both the limits and the basis of the forgiving spirit. We may understand it by these points in the parable:

1. *The two debts.* The fellow-servant owed a mere trifle, perhaps about seventeen dollars. He owed it to one whose debt was more than a million times as much. We are in debt to God for life, capacity for enjoyment, treasures, friends, and, more than all, for the trust he has placed in each one's hands, the wealth of an immortal soul misappropriated and lost. What have we to make that loss good?

2. *The two creditors.* Of course the king in the story is God, and our estimate of our duty to forgive measures our opinion of his mercy toward us. The utmost stretch of patience which Jewish piety recommended was forgiveness, thrice repeated. Peter more than doubled that. But his Master showed how meanly he estimated the mercy of God. "I say not unto thee, Until seven times, but until seventy times seven." The love of God is measureless. But no one can discover this except through the experience of repentance and forgiveness received. The man who will not forgive his brother is not forgiven by the Father.

3. *The sentence on the unforgiving.* The man who went out from his lord, released from his debt through his lord's compassion, had not accepted the pardon offered. If he had, he would not have throttled his fellow-servant who owed him. He was only abusing his lord's kindness. God's mercy is nothing to those who will not forgive [Matt. 6: 15]. We cannot be in communion with God and in a quarrel with a brother at the same time. Anger may sleep when we are in our closets or at the altar. But if it exists within us it will awaken as soon as we catch sight of the offender, and it makes all our worship void [Matt. 5: 23, 24]. God regards us not only in our relations with him, but with the people with whom we live.

The conditions of forgiveness are clearly indicated by the parable. Repentance is always essential. The debtor to his lord was charged with his debt, and his lord took measures to collect it. Only the debtor's appeal for mercy and his promise to do his best to pay brought the promise of release. God does not require us to take back into our confidence one who has done us an injury and would like to do us another. He only asks us to be always ready to forgive an offender when he is sorry for his fault and promises not to repeat it.

Forgiveness of others helps the Christian, more than any other experience, to grow into close fellowship with God. We dwell on the voluntary poverty of Christ for our sakes, on his homelessness, his burdens of the infirmities of others, and by thinking on these things we realize in some measure his love. But the chief burden of our Saviour on earth was the wrongs he suffered at the hands of those whom he loved. He came unto his own, and his own received him not. He "learned obedience by the things which he suffered." We must learn obedience in the same way. Nothing so effectively sweeps away the petty jealousies and unkind feelings that steal into Christian circles like fixing our thoughts on the mercy of God; and nothing exalts us above the injuries of others like the free appropriation of his forgiving love.

### The Church Prayer Meeting

Topic, Aug. 5-11. Wherein Is Pride Sinful?

Ps. 10; Luke 18: 10-14; 1 Tim. 6: 1-5.

It exalts self unduly. It begets false notions of self. Distinction between its value and its peril.

[For prayer meeting editorial see page 138.]

Missionary Topic: Recent Progress in Christianity. Ps. 72.

### Days of Preparation

*The Present and the Fall*

July and August are recognized months of preparation. Physical demands are acknowledged and met. The writing desk and reading table are cleared for future work and study.

These days should be regarded also in relation to the fall church life and activities. Views of nature by shore and mountains, respite from hurried life and quiet hour reading and conversation are all sources for a broader and more useful service. But definite material should be gathered for work in the organization with which you are connected. Much that is valuable in methods and new lines of social activity will come in exchange from those met in vacation.

There is one more source of supply. While you are restfully planning *The Congregationalist* continues to tabulate and chronicle the very sort of data which you will wish to use. Our own churches and those of other denominations are its field. Here is pertinent testimony:

"I have found in 'church news' many helpful hints."—G. H. C.

"The issue last week furnished much material for family conversation and spiritual uplift."—E. S. H.

"The Congregationalist is interesting, practical, sane and wise. I enjoy it ten times more than I expected."—W. C. R.

Every pastor perceives a deplorable weakness on the part of many in his congregation, viz., an apparent unwillingness to fit themselves for effective service. Yet it is evident that the Christian should study to bring himself to the highest usefulness. The demand is greatest in his own church. Religious journals are indispensable to this end.

Congregationalists need one denominational paper. We are offering it today for twenty-five cents from date to Jan. 1, 1901, to all new subscribers. In days of preparation read this paper for the fall activities.

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Warren P. Landers, Supt. of Circulation.

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\*The Sunday School Lesson for Aug. 12. Text, Matt. 18: 15-35.

## Literature

### Two Books About China

They are very timely, for everybody is eager to refresh or add to his knowledge of the so-called Flowery Kingdom, the pathways of which, alas, are so far from easy and pleasant just now for foreigners.

One book is Miss Eliza R. Scidmore's *China, the Long-Lived Empire*.<sup>\*</sup> The author has visited China thirteen times, we believe, and has penetrated further into it territorially than many foreigners succeed in going, while her knowledge of the character, customs and opinions of the people and, in a word, her acquaintance with her subject and her competence to discuss it are equaled in only a very few other cases. Her book deserves a place with those of Dr. A. H. Smith.

It is primarily a volume of experiences, but they also are revelations. They are what they are because the Chinese are what they are. Miss Scidmore has the gift of spirited, entertaining narrative without neglect of the weighty matters of which any worthy account of the country must treat. She gives us history, sketches the private or public life as it is today, makes known the religious peculiarities of the people, portrays them freely in their ordinary vocations and relations, describes their architecture, commerce, ways of travel, etc., and, in one word, puts before her readers from many points of view the China and the Chinese seen by her. Her pages are illustrated well and are unusually enjoyable and instructive.

The other book, Mr. A. R. Colquhoun's *Overland to China*,<sup>†</sup> also is valuable, but in a rather different way. It purports to describe the author's journeys to and through China. But it is less a record of travel than a volume of notes upon the mineral, agricultural, commercial, and to some extent the political, possibilities of the Siberian, Manchurian, Mongolian and other regions through which his adventurous trips have been extended. Its principal significance lies in its exposition of the process of Russia's steady and almost resistless, glacier-like advance into China. This, he thinks, is a natural and inevitable expansion, and it will inevitably render Russia dominant in China. He does not like the outlook and blames England for not being more watchful and active to check it, and insists that only a resolute and spirited policy on her part can suffice to meet it. To compare the two works, Miss Scidmore's is the more popular in substance and style, although not to be disregarded by the seeker for authentic information. Mr. Colquhoun's is suited rather to the last-named, although the ordinary reader will not fail to gain much pleasure from it. Each is an able, timely work and a useful addition to the literature of a country destined to fill a much more important place in the attention of the world henceforth than it has filled in the past. Mr. Colquhoun's volume, too, has fine pictures.

### General Washington

Several biographies of Washington have been written within a few years, and nearly every one has had some distinctive

characteristic. Thus they have differed decidedly from one another in spite of their resemblances. But the individuality of Prof. Woodrow Wilson's *George Washington*<sup>\*</sup> lies in the fact that it has none. It does not try to show its hero chiefly as a military man, or as a statesman, or as he really was in distinction from traditional fancies and theories about him. It is just an old-fashioned, straightforward, all-around biography, presenting all sides of Washington's character and career intelligently and with sufficient fullness, yet succinctly and graphically.

It is a success, beyond question. It is eulogistic but not extravagant and discriminating without being hypercritical. It is finely proportioned. Many, we might say most, biographies of Washington give too much attention to his military and political careers, because of their natural prominence, and go needlessly into detail. This one—and it is its most individual feature—without grudging them their appropriate attention, gives ample space to the years which made them possible, and shows more fully how the ancestry, education and earlier experiences of manhood trained its hero for his destined greatness and usefulness. The reader will appreciate how well this is done.

It is an entirely human, not an ideal, Washington, too, who is portrayed. It is a real man and an actual life with which we are in touch throughout. And the style of the narrative is so simple and the development of interest so natural that one hardly appreciates the literary excellence of the volume as it deserves until he reflects about it. All in all, this certainly is one of the most well balanced and judicious as it also is one of the most interesting and rewarding accounts of Washington which ever has been given to the world. Its illustrations are good, but it would have been better to insert them next to the pages descriptive of what they illustrate, rather than to scatter them at random through the volume.

### Early Church History

The first volume of Prof. A. H. Newman's *Manual of Church History*<sup>†</sup> covers the period from the beginning down to the year 1517. Intended primarily to serve as a text-book, and therefore distinctly adapted to this use, nevertheless in general it is better suited to serve the purpose of a history of the church for ordinary reading than many others which are not offered specially to students in their course of training. It is unusually clear and intelligible in plan, terse in expression, and interesting in the development of its theme. It covers its ground thoroughly but its scholarship is without pedantry and it ordinarily is impartial and trustworthy.

The only exception which we have observed is that which was to be expected. It goes beyond the evidence and makes unwarranted assumptions and assertions in regard to baptism. Since the Baptist body, with all its excellences, has nothing else peculiar to itself to justify its existence, this is very natural. But the time will come when historical truth will outweigh denominational loyalty in such his-

tories. If, as the author says, "there is no sufficient reason for believing that the patriarchal idea, in accordance with which the whole family, including infants, became as a matter of course participants in all the religious privileges of the paternal head, found place in primitive Christianity," as to which there is much room for a difference of opinion, certainly there is no sufficient reason for asserting the contrary.

The simple facts are that no positive, decisive proof exists whether infants were baptized or not in the practice of the early Christian churches, so that everybody is free to form his own opinion, and that, outside of the Baptist body, most Christians regard the probability that infants were baptized as greater than the contrary probability. So, too, while most intelligent scholars admit that immersion apparently was a common, and probably the most common, form of baptism, it has to be conceded that there is no evidence that immersion was the only and uniform method, while there is some evidence that baptism was administered by pouring, not to add sprinkling now and then, and perhaps often. Until more light shall have been gained from ancient records or other sources of information yet to be discovered, history cannot be written accurately unless it accepts these facts.

But with this qualification we have only praise for Dr. Newman's volume. We value particularly its chapters on the constitution of the apostolic churches, its sketches of the heretical sects, its accounts of controversies in the church and of the rise and growth of the papal power. Its concluding chapter, too, treating of the reactionary and reforming parties which came into being and exerted so powerful an influence, is very able and suggestive. If its succeeding volumes equal this one in merit, the completed work will take high rank.

### Sir Joshua Fitch's Addresses

The author is an eminent British educator, who also is known and honored on this side of the Atlantic. A collection of lectures and addresses by him, entitled *Educational Aims and Methods*,<sup>\*</sup> is just out and deserves thoughtful attention. Some of its contents already have been delivered in this country. They cover a considerable diversity of topics, some dealing with theory, some with educational methods in practice, some being monographs on distinguished educators—like the late Edward Thring—and some treating of collateral, but always suitable, themes. They embody a wealth of reflection, observation and experience and are of interest to a circle much wider than that of educators alone.

We commend heartily the paper on Endowments and their Influence on Education. Sir Joshua is no headlong advocate of endowments, as if plenty of money back of it were enough to make a school or college useful. He insists upon the recognition of two principles, that the endowment exists only for the benefit of the community and has no other right to exist at all, and that the state, as the supreme trustee of all endowments, must make such changes in the management of charity estates as prove necessary for

<sup>\*</sup> \$2.50.

<sup>†</sup> Harper & Bros. \$3.00.

<sup>\*</sup> Harper & Bros.

<sup>†</sup> Am. Baptist Publication Society. \$2.25.

<sup>\*</sup> Macmillan Co. \$1.25.



the public good, although only in a cautious and reverent spirit. He is awake to the possible perils of endowments but appreciates their value, and indeed their necessity, when wisely administered. Much of what he says applies with equal force to endowments of religious institutions.

Another chapter, which is likely to provoke some adverse comment but which should be weighed well before being condemned, is that on The Sunday School of the Future. Sir Joshua writes as an earnest Christian but he has scanty respect for many features of the Sunday school as he knows it. He claims that the general diffusion of elementary education has largely altered the conditions which led to the foundation of Sunday schools; that, as God-fearing homes increase, we might well be content to see the need of the Sunday school disappear; that meanwhile it should serve as a substitute for a Christian home rather than as a supplement for the day school; that common methods of religious instruction should be greatly improved; that unless distinctive religious instruction be inspiring given, other means of quickening the conscience should be used; that the Sunday school is not so much the place for formal religious teaching as for uplifting personal influence upon the pupil; and that a part of its exercises should consist of reading and conversation, less didactic or even specifically religious than generally elevating to the mind and character.

He hardly seems to us to comprehend the character and methods of American Sunday schools, and indeed he is not speaking of them but of those of his own country. And, in reply to the objection that the purely religious aim should not be departed from, he points out that this aim hitherto has been very imperfectly attained, that intellectual culture is vitally kindred to religion, and that there is grave risk in separating special religious edification from the general character and life of a child and in seeming to confine it to the first day of the week. He seems to us to go too far but only with the best purpose, and with much of what he says there will be wide agreement.

### More Features of the July Magazines

Some of the more important magazines are among the latest to arrive. Lack of space renders it impossible to notice all magazines as soon as they reach us—their number is large—but in most cases the fault is not ours. The *Fortnightly Review*, for instance, is but just received. Its various papers deal largely, as is natural, with political and military affairs, and two of them are specially important. One, by Edward Dicey, on The Policy of Peace, is a thoughtful study of the Anglo-Boer situation and of the course which England ought to pursue in dealing with the Transvaal and the Orange River Colony. The author differs from others in expecting a large additional development of the mining industry. He urges vigorous effort to promote colonization by Englishmen, especially those who have served there in the war, being apprehensive lest otherwise the Boer vote overcome the British before long and make trouble. The other paper,

by Diplomaticus, who has written many able articles before for *The Fortnightly*, is on The Crisis in the Far East, and it takes the English government to task sharply for having refused to heed warnings offered it more than a year ago of what was coming. It confirms the impression which the conduct of the South African war has made on the world—that the British cabinet has not exhibited of late years that foresight and energy which the interests of the nation have demanded.

In *The American Journal of Sociology* Prof. J. R. Commons's series of articles on A Sociological View of Sovereignty is concluded. He points out that this view shows the relations between man as a creature of necessity and man as a free agent. It distinguishes between that necessity which builds up organizations through survival of the fittest and that freedom which characterizes victorious monopoly, and shows the state to be the peculiarly ethical institution emerging after freedom and monopoly have been reached and then injecting into each monopolized institution in turn its conception of right. It thus furnishes the philosophical or moral view of the state with a firm foundation and a proper knowledge of its limitations.

*The American Journal of Theology* has important contributions by Dr. H. C. Vedder on the thirteenth century Roman Catholic views of the Waldenses, by Dr. Gustav Krüger on Strauss, and others. But its most striking article is Dr. J. R. Harris's, answering negatively the question, Did Judas Really Commit Suicide? Dr. Harris believes that the Judas legend, as he calls it, probably was suggested by and based upon the long-lost story of Ahikar, the vizier of Sennacherib, which recently has been republished. He does not demonstrate this but presents significant reasons why it is probable.

The memorial address about the late Prof. W. H. Green, by Prof. J. D. Davis, is the leading feature in *The Presbyterian and Reformed Review*. It will be read with interest in our own denomination. The distinctly critical or philosophical contributions to the number are as diversified and able as usual.

### The New Books

... In some cases, books announced in this department will be reviewed editorially later.

#### RELIGION

**The Work of the Holy Spirit.** By Abraham Kuyper, D. D., LL. D. pp. 664. Funk & Wagnalls, New York. \$5.00.

**Back to Christ.** By Rev. Walter Spence. pp. 222. A. C. McClurg & Co. \$1.00.

#### BIOGRAPHY

**Joel Dorman Steele.** By Mrs. George Archibald. pp. 215. A. S. Barnes & Co., New York. \$1.00.

An appreciative, well-written account of an eminent American educator. Another evidence of the large usefulness of self-made men animated by high purpose.

**Joseph Glanvill.** By Ferris Greenslet, Ph. D. pp. 235. Macmillan Co. \$1.50.

The book recalls to life agreeably an almost forgotten philosopher, theologian and literary man of the last half of the seventeenth century in England. Dr. Greenslet demonstrates successfully the interest inherent in Glanvill's character and career.

**Robert Browning.** By Arthur Waugh. pp. 155. Small, Maynard & Co., Boston. 75 cents.

One of the attractive Westminster Biographies, small enough for the pocket, but clearly printed. It is a discriminating piece of work excellently done.

#### MISCELLANEOUS

**Up in Maine.** By Holman F. Day. pp. 209. Small, Maynard & Co., Boston. \$1.00.

Homely poems, colloquial and rough and ready, sometimes rather too much so. Yet they have an attractive jingle and they portray and interpret a genuine, and often a shrewd and even profound, human nature to which one's inmost being responds. They differ greatly, but the collection as a whole is rather striking.

**A White Woman in Central Africa.** By Helen Caddick. pp. 242. Cassell & Co., Ltd. \$1.00.

An unaffected, chatty account of an unusual journey. The author evidently has had more experience as a traveler than as an author, but the very simplicity and almost gossipry flavor of her narrative is one of its pleasantest features.

#### Notes

The late Stephen Crane left an incomplete novel which Robert Barr is finishing.

The originator of the most successful series of graded text-books ever published in France was the late Armand Colin. Although not much known in America, he was one of the most influential men of the century in promoting education in France.

Judge Robert Grant's new novel, *Unleavened Bread*, has reached its twenty-second thousand. Unlike most authors of novels, essays, etc., he is able, and it is his habit, to do much of his writing at his office during the intervals of business. He is one of the judges of the Probate Court of Suffolk County, Massachusetts.

Collectors of first editions must secure copies of Mr. J. L. Allen's *The Reign of Law* at once. In subsequent editions Messrs. Harry Fenn's and J. E. Earl's drawings are to be reproduced by a half-tone process instead of in photogravure. The first edition contained 40,000 copies and was sold before the day of publication. A second edition of 10,000 copies is out.

A French translation of Mr. M. D. Conway's *Life of Thomas Paine* has just been published in Paris. Much of the biographical detail and the religious polemics, which have small interest for French readers, has been omitted and historical matter already published by Mr. Conway in the *London Athenæum* has been inserted to fill the gaps. The work therefore differs considerably from the original edition in English, although substantially the same.

The famous fishwomen of Billingsgate Market in London, whose readiness in abusive speech has added a familiar word to the English language, have become greatly altered and their tongues no longer roll out vituperation. As the term itself may pass out of use, this comment on it, by Sir Walter Besant in the *August Century*, is worth quoting:

The word "billingsgate" conveys the impression of ready speech and mother wit, both speech and wit unrestrained, of rolling torrents of invective, of a rare invention in abuse and of a give and take of charge and repartee as quick and as dexterous as the play of single stick between two masters of defense. The fishwomen of the market enjoyed the reputation of being more skilled in this language than any other class in London. The carmen, the brewers' draymen, the watermen, the fellowship porters were acknowledged as masters of billingsgate—in fact, they all practiced daily. But none, it was recognized, none in fullness and richness of detail, in decoration, in invention, could rise to the heights reached by the fishwomen of the market.

One day I took up a little book, *The Greatest Thing in the World*, and began to read it. But before I finished it I went to my room, and on my knees thanked God that it was possible for me to know the English language that brought to me such a book.—Miss Singh.

## For Endeavors

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic Aug. 12-18. Zeal. Luke 16: 1-13.

At first thought a theme hardly suited to hot weather. Yet perhaps those who chose it for a midsummer meeting did so with design. If zeal were a matter of the emotions alone, a transient spiritual effervescence, we should perhaps prefer to consider it at some other season of the year than this when we are disposed to relax our energies. But the roots of genuine zeal go down below the feelings. There is no Christian virtue oftener misunderstood. We speak of a person "zealous but well meaning" in the same way in which we use the expression "poor but honest," as if a man is not likely to be both poor and honest, both zealous and well meaning. Now and then we find instances of zeal without wisdom, but the proportion of wise men without zeal is probably larger. There is no inherent reason why a man should not be both zealous and discreet.

What is zeal? Let us take the dictionary

definition—"Passionate ardor in the pursuit of anything." Surely that is a desirable trait in any department of activity. No one complains at the zeal with which a presidential campaign is conducted or at the enthusiasm connected with college athletics or at the ardor displayed on San Juan Hill or at Tientsin. In fact, the great forward movements in commerce and discovery and statecraft of this closing century owe their success to the zeal of the men who have been pushing them. Our Lord was a man of zeal. In him it amounted to a passion. He was burning with the desire to do the will of God.

Our modern Christianity frequently lacks this element. It is conventional and refined. It appreciates good form. It discounts extravagances and excesses. The emphasis we are placing on the intellectual side of our faith, the very processes of scholarship itself are too apt to chill Christian feeling and its expression. We need more heat. As a famous German once said, "When to the light possessed by the Broad Church is added the warmth of the Low Church the world will be redeemed."

Zeal is kindled by an appreciation of the need of the world. When we move out of our habitual and comfortable spheres and see something of the sorrow and woe of others, the desire stirs within us to do something in the way of relief and rescue. No man can be lukewarm—at least no Christian man can—who walks up and down the highways and lanes of this world with open eyes and a responsive heart. The other great kindler of zeal is the cross of Christ—not the painted crucifix, not any single theory about the atonement, but the actual outpouring of the life of the Son of God in behalf of men. When we fully realize what that transaction meant outside the city wall 1,900 years ago—not in its external aspect merely, but in what it signifies touching the eternal principle of sacrifice—then we grow tender and loving and become sharers of the passion of our Lord.

It is good to have been young in youth and, as years go on, to grow older. Many are already old before they are through their teens; but to travel deliberately through one's ages is to get the heart out of a liberal education.—R. L. Stenrosop.

## The Congregationalist's Indian Famine Relief Fund

Send all contributions to Frank H. Wiggin, Treasurer American Board, 14 Beacon Street, Boston, marking them "For The Congregationalist's Indian Famine Relief Fund."

A Friend, Worcester, #1.	M. S. C. N. Haven, Ct., Orphanage	Rev. Lyman Whiting, E. Charlemont, #2.	Thro' Christian Messenger,
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S. R. Smiley, Colebrook, N. H., 1.	1st Cong. Ch., Add'l, Worcester, 55.25	In His Name, Io., 20.	
Mrs. M. E. Hall, Providence, R. I., 1.	2d Cong. Ch., Holyoke, 25.	Y. P. S. C. E., So. Lynnfield, 13.	
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E. A. New York City, 1.	Cong. Ch., S. Dartmouth, 10.	Cong. Ch., Marshall, Minn., 2.	
Miss E. E. Metcalf's S. S. Class, 1st Cong. Ch., Add'l, 30.	1st Cong. Ch., Add'l, 8.38	S. E. Merrill, Haverhill, 1.	
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Master Stanley W. Hall, Saxonville, Mass., 15.25	Friend, Waltham, for Orphans, care Rev. R. A. Hume, 3.	Friends, thro' Rev. A. F. Schaffner, D. D., New York City, 1.	
Cong. Ch., Sharon, Vt., 1.	Friend, Waltham, for Orphans, care Rev. R. A. Hume, 2.50	Total, \$2,155.05	
Mary R. Cummings, Lisbon, N. H., 75.	Friend, Boston, 1.	Previously Acknowledged, 114,243.35	
A Friend, Auburn, Mass., 12.25	Ruth & Edward Peet, Foochow, China, 1.	Grand Total, \$116,486.40	
Van's Harbor, Mich., 7.	Plymouth Cong. Ch., Add'l, St. Paul, Minn., 2.		
Citizens of Winsted, Ct., and vicinity, Add'l, 7.			

## The Permanent Needs of the Children

BY REV. JUSTIN E. ABBOTT, D. D.

Following close on the cable of Dr. Hume, secretary of the Marathi mission, published recently in *The Congregationalist*, there has come another, which emphasizes the urgency felt by the Marathi mission. This is the cable, dated Ahmednagar, July 25, 1900: "Twenty-one hundred famine children received. Appeal for permanent support."

Could the readers of this cablegram see and feel what missionaries in the midst of the famine see and feel, they would understand better how impossible it is for them to refuse care to starving and dying children. Every instinct of humanity, to say nothing of Christian love for the suffering little ones, compels the picking up of the starving, deserted child and bringing it to a place where food and

nursing can bring life to its weakened frame. But the Marathi mission cannot care for these 2,100 famine children unless friends of children, as well as of the Master, pay the cost. Temporary support can be obtained from the famine funds so generously being put into the hands of the missionaries, but the missionary cannot take any child without having to face in each case the question of its permanent support for an average of at least five years. The child cannot be sent adrift.

At a recent meeting the Marathi Mission expressed its opinion that the support and education of a large number of children could be accomplished for \$20 per child per year, so that \$42,000 a year only are needed for the children now in the mission's care, who cannot be turned adrift. How small this sum really is in view of what it means. How easy for those who have made *The Congregationalist's Famine Fund* so noble a one to duplicate

their gifts each year for five years. How easy for some noble-minded man or woman of wealth to bear the whole burden as a gift to the children of India, and let smaller sums go to add to the number of rescued children in the name of Christ.

This appeal by every right of kindness to the missionaries, who have taken upon themselves the burden of the children's care, should be answered by cable this week or very soon, for it is a time of distress and it is a business that requires haste. Perhaps some man or woman of wealth will be willing to guarantee the support of these children for a year, and so give time for appeals to be made. The cable could then carry the glad news this week to the anxious missionaries of our Board that the 2,100 children are America's care, and that the burden of finance need no longer terribly perplex those who are ministering to them in the Saviour's name.



## Life and Work of the Churches

### Pointers

Maine follows New Hampshire's worthy example and celebrates Old Home Week with varied and interesting features.

Two articles in this department indicate that the "long pastorate" is by no means confined to the past.

Christians ambitious to have their churches grow in power should read of the one at Denmark, under Encouraging Features in Western Maine, page 159.

The account of the Fryeburg School of Methods on page 159 suggests the question, Why not have, at summer assemblies, a school of methods for church workers?

Our recent chronicle of Summer Arrangements in the Churches, with the article on Summer Gospel on page 146, shows that, to many of our pastors and churches, rest means not stagnation but change.

### Visiting Pastors in Boston Pulpits

Among those who preached here last Sunday were Dr. G. F. Pentecost at Park Street, Dr. Lysander Dickerman at Shawmut, Rev. C. F. Carter of Lexington at the Old South, Rev. John J. Walker of Yarmouth at Union and Rev. Ralph W. Brokaw of Utica at Pilgrim, Dorchester. Eliot Congregational and and Dudley Street Baptist of Roxbury together listened to Dr. T. D. Talmage of New York.

### Prosperity in Boston's Southern Suburbs

Not for years has the East Milton church enjoyed such a high degree of prosperity. Organized more than a half-century ago, it has till recently passed through a somewhat checkered career. Now it is energized with new life. The membership is increasing, the finances are much improved, harmony prevails. These changes are largely due to the pastor, Rev. A. H. Mulnix, whose two years' pastorate has been unusually fruitful. Mr. Mulnix sailed June 30 for Europe, and will spend two months on the Continent. His salary has just been increased. The church is strategically located at the junction of steam and electric car lines, in a district where the population is rapidly increasing.

The substantial increase in the salary of Rev. E. O. Chase, pastor of the Wollaston church, indicates prosperity and good will. This church is noted for its missionary interest and the large contributions to mission causes.

The Park and Downs Church suffers a severe loss in the resignation of its pastor, Rev. F. T. Knight. As this is one of the youngest of the churches of the Suffolk South Conference, its growth has been watched with keenest interest. Three years ago, when Mr. Knight began his work, there was a small chapel, but no organization. Since then the church has been organized and incorporated. The union work became Congregational and has been so recognized by council. By the timely financial aid of the C. C. Union of Boston a year ago a valuable corner lot was secured, the chapel removed and enlarged and better facilities provided for this thriving enterprise. The Bible school has an enrollment of nearly 200, with a large average attendance. These permanent results have established the church upon a firm foundation upon which may be builded a vigorous organization. Mr. Knight will devote the summer to recuperation of impaired health and in the autumn will resume ministerial labors. NORFOLK.

### Jersey Pastors Welcome Visitors

Dr. Dwight E. Marvin, pastor at Asbury Park and Orange Valley, has sent out a circular inviting visitors at this seaside resort to

attend his church and assuring them of a hearty welcome.

Rev. William J. Paske, pastor at Verona, taking advantage of the many who resort for shade and quiet to Verona Park, the proprietors of which allow the public to use the grounds on Sunday, has been holding meetings on Sunday afternoons with good results, thus reaching a large number of non-churchgoers.

### A Modern Long Pastorate

The closing, July 1, of the twenty-one years' ministry of Rev. Joseph F. Gaylord at Barre, Mass., terminates another of the few and successful long pastorates of the present. Mr. Gaylord's entire ministry of thirty-three years has been marked by deep spirituality and large gatherings. He is a graduate of Yale College and Union Seminary and was ordained in 1867 at Torrington, Ct., his first parish. During his two years here twenty-four members were received. At Worthington, Ct., his four years' pastorate was richly blessed and sixty-four were added to the mem-



REV. JOSEPH F. GAYLORD

bership, fifty on confession. At Manistee, Mich., he labored five years and received 170 members, 132 on confession.

In 1879 Mr. Gaylord came to Barre, a charming country town of fine families and few industries, attractive as a summer resort but with a constantly changing population. Under such conditions a church that approximately holds its own is eminently successful. During these twenty-one years Mr. Gaylord has steadily grown into the hearts of the people and the life of the town. His pastorate has been about twice as long as any other in the history of the church. He found a resident membership of 144 and leaves one of 133, and this in the face of a decreasing constituency registering the loss of nearly thirty in a single year. The accessions have been 104 on confession, 173 in all. Three young people have entered the ministry, one being a missionary in India. The benevolent contributions have been \$13,420, the gifts in later years equaling earlier ones.

Both the dismissing council and the church expressed tender appreciation of the ministry of Mr. and Mrs. Gaylord. He does not expect to take another charge, but will remove to Worcester and supply churches as opportunity may offer.

E. W. P.

### Summer Work in Colorado

Several churches and a large number of mission schools recently gathered in a fine grove at Cope for a three days' series of meetings. The people came in wagons from all directions, some driving fifty miles. Two hundred were present one day. Dr. Addison Blanchard, Rev. C. B. Wells and H. M. Superintendent Sanderson, all from Denver, with several clergymen of the county contributed sermons and addresses which will give an impetus to all Christian work in that region.

Our Denver churches were delighted to have a visit from Dr. Edward P. Ingersoll, who has been spending a part of his vacation in Colorado. With a few members of the home missionary committee he visited Cripple Creek and Victor and considered some of our problems on the ground. Superintendent Sanderson gave the pastors of the city and adjoining towns an opportunity to meet Dr. Ingersoll at the Windsor Hotel and hear his views of the Colorado situation.

A. S. B.

### Another Long and Fruitful Service

The ministry of Rev. John Cunningham with the church at West Groton, N. Y., closed July 29. He has been twenty-three years on this field, and it is fifty-two years since his ordination. Forty-five years have been spent in three churches. Never of rugged health, he has so utilized his opportunities that he has had signal success as a minister of Jesus Christ. At fifty he was considered in his prime and nobody thought of a "dead line"; and when at seventy-five he felt that he would better retire his people would not let him. In this field there have been frequent seasons of reviving and ingathering—in 1880 thirty-nine were added to the church; in 1888 twenty-one, in 1897 thirty-four, and in other years large additions for a country church. The church has grown steadily in spirituality, power and unity. Though some miles back from the railroad, it is an inviting rural parish. To show the tact of this pastor, when the Christian Endeavor Society was organized there was a mutual agreement between the pastor and the society that he should attend their service—which immediately precedes the preaching service—and that they should attend his. The result is that the Endeavor Society attends in a body the evening service, which seldom lasts over a half hour. Much credit for the success of his pastorate, as of so many others, is due to his capable wife. Mr. and Mrs. Cunningham spend the summer at Shelter Island.

E. C.

### The Trend in Minnesota

A healthy tendency in the Minnesota churches appears in the steady additions at each communion season. This constant growth is taking the place of the revival that brought large accessions at one time. Lyndale Church, Minneapolis, Rev. C. E. Burton, pastor, is an example in point. During the last year accessions have come to the church at every communion until in the thirteen months' pastorate they number eighty-six. Plymouth has had from a dozen to thirty additions at each communion during the year.

Rev. J. F. Taintor of Rochester, in a recent article, urges the pastors to present the benevolent societies to the churches as a substitute for the visits of the secretaries. He backs his position by the experience of the Rochester Church and is in line with the tendencies in the state. He would have the pastors better informed in regard to the work of the societies and would have them consider the treasures of these organizations as dependent upon them as that of their own church.

To cross the Atlantic has been a prevalent tendency among our ministers in planning this year's vacations. Four of our twin city ministers have gone abroad this year, their pulpits meanwhile being filled by local supplies.

R. P. H.

Dr. Alexander McKenzie, who is now enjoying the scenery of Switzerland, writes to a friend about preaching on shipboard on the suggestive topic, the rudder. At a Fourth of July service, which included patriotic speeches by the president of Vassar College and others, Dr. McKenzie presented the claims

of the widows and orphans of sailors, drawing out a contribution of \$110. A more shining evidence of patriotism, this, than even fireworks!

### Record of the Week

#### Calls

BAGNALL, FRED'K, Sault Ste. Marie, Mich., to be general missionary for northern Michigan under the H. M. and S. S. and P. Societies.  
BALCOM, FREDERIC A., Saylesville, R. I., declines call to W. Hampton, Mass., and accepts one to Franklin, N. H., to begin Sept. 1.  
BARKER, FRANKLIN W., New Haven, Ct., to Jackson and Brooks, Me.  
BEARD, GERALD H., S. Norwalk, Ct., accepts call to College St. Ch., Burlington, Vt.  
BISHOP, EDWIN W., Stafford Springs, Ct., to South Ch., Concord, N. H.  
BURTON, MARION, Carleton Coll., Minnesota, to principalship of Windom Institute, Montevideo. Accepts.  
BUSHELL, RICHARD, Marysville, Wn., accepts call to Black Diamond.  
HANNAFORD, WM. H., Athens, Mich., to Berlin Heights, O. Accepts.  
HARDY, VITELLUS M., Randolph, Vt., to Dover and Foxcroft, Me.  
HUGHES, LEWIS T., Pawlet, Vt., to Hudson, N. Y. Accepts.  
KIDD, WILLIAM D., Oroville, Cal., to San Mateo. Accepts.  
LOSEY, JOHN B., Sutton, Neb., to Creighton.  
MOREY, LEWIS W., to permanent pastorate at Antrim, N. H., after more than four years' stated supply.  
MURPHY, CHAS. G., missionary of S. S. Society in southwestern Nebraska, to superintendency of S. S. work in Oklahoma. Accepts.  
POUND, WM. H., Cleveland, O., accepts unanimous call to Plymouth Ch., Lansing, Mich.  
ROBERTS, RUEL W., Willoughby, O., to First Ch., Utica, N. Y., for a year. Accepts, to begin Aug. 5.  
ROLLINS, WALTER H., Blackstone, Mass., to Wilmington. Accepts.  
SCOFIELD, CYRUS L., E. Northfield, Mass., declines calls to presidency of Gordon Bible Training School, Boston, and to the Southwestern Bible School, Dallas, Tex., and accepts call to presidency of Northfield Training School.  
TAYLOR, CHAS. F., Cranbury, N. J., to Pilgrim Chapel branch of the Church of the Pilgrims, Brooklyn, N. Y.  
WIGHT, CHAS. A., Platteville, Wis., accepts call to Hallowell, Me.  
WILSON, JOHN R., Temple, Me., to Second Ch., York. Accepts.  
ZICKAFOOSE, FRANCIS A., Mt. Pleasant, Io., to Clay. Accepts.

#### Ordinations and Installations

RICHMOND, WM. A., o. and i. Freedom, Me., July 26. Sermon, Rev. Norman McKinnon; other parts, Rev. Messrs. Chas. Whittier, Chas. Harbutt, G. S. Mills, R. C. Harbutt.

#### Resignations

BASSETT, FRANKLIN H., Park Rapids, Minn., to take effect Aug. 1.  
BUSHELL, JONAS, Eagle Harbor, Madrone, Wn., to go into business in Seattle.  
CHAFFER, LEWIS S., asst. pastor First Ch., Buffalo, N. Y., to return to general evangelistic work, with residence at 20 St. John Place, Buffalo.  
CRESSMAN, ABRAM A., pastorate at Waverly, Neb., and state secretaryship of Doane Coll., the latter to take effect in September.  
CUNNINGHAM, JOHN, West Groton, N. Y., after a pastorate of 23 years.  
FORBES, CHAS. A., Leadville, Col., to take effect Sept. 9. He goes to Chicago Sem. for a post-graduate course.  
HAMBLY, D. D., Melbourne, Que.  
HARTSOUGH, W. W., Doon, Io.  
WILD, LEVI, Franklin, Vt., to take effect on or before Sept. 1.

#### Churches Organized

GRAND RAPIDS, WIS., Unity. Rev. J. H. Shaw is pastor.  
SOUTH GARDINER, ME.  
VALLEY (CHURCH), KAN., near Saxman.  
WELSHTOWN, TENN., Sale Creek P. O., rec. 22 July.

#### Personals

ANDERSON, ASHER, Meriden, Ct., is spending his vacation in Europe.  
BOWLER, STEPHEN L., Bangor, Me., celebrated his 80th birthday July 25, receiving many gifts. The Hammond St. Ch., of which he is an active and valued member, planned in his honor an excursion to a neighboring resort. He has served many Maine churches.  
HART, WILLIAM W., Arborville, Neb., spends three months in Europe this summer.  
HOLBROOK, JOHN C., Stockton, Cal., at the age of 92 has met with an accident which resulted in a fractured hip.  
HOYT, JAMES P., Cheshire, Ct., closed his pastorate of ten years July 28, the 30th anniversary of his ordination. He will remain in Cheshire as acting pastor till Sept. 16.

MOXOM, PHILIP S., Springfield, Mass., has sailed for Europe, to be gone six weeks. He will spend his time mainly in London and while there will preach in several important churches, including Dr. Horton's and Dr. Rowland's.

NUTTING, WALLACE, of Providence, R. I., preached in his former church in Seattle July 15. A reception was given Dr. and Mrs. Nutting on Monday evening.

OBERKOTTER, L. M., Weeping Water Academy, Weeping Water, Neb., has been elected principal of the Chadron Academy, Chadron.

PARSONS, PROF. EDWARD S., Colorado Coll., has sailed with his family for a year's absence abroad.

RUSSELL, FRANK, South Ch., Bridgeport, Ct., is spending his vacation abroad.

WATERS, NANCY M., First Ch., Binghamton, N. Y., sailed from Boston July 11 on a two months' trip

abroad, made possible by the generosity of his church.

WILLMOTT, BENJ. A., and wife, Lee, N. H., were tendered a pleasant farewell reception prior to their departure for their new pastorate at Townsend, Mass.

YAGER, GRANVILLE, recently of E. Bridgewater, Mass., is now living at Braintree.

#### Summer Supplies

CONLEY, HENRY W., Bristol, Me., at Ellsworth Falls.

CARRUTHERS, JOHN B., Portland, Me., at New-castle during the vacation of Rev. R. B. Matthews.  
DOANE, JOHN, Lincoln, Neb., at Plymouth Ch., Cleveland, O., where he was once assistant pastor.

Continued on page 157.

# Baking Powder Economy

The manufacturers of Royal Baking Powder have always declined to produce a cheap baking powder at the sacrifice of quality.

The Royal is made from the most highly refined and wholesome ingredients, and is the embodiment of all the excellence possible to be attained in the highest class baking powder.

Royal Baking Powder costs only a fair price, and is cheaper at its price than any similar article.

Samples of mixtures made in imitation of baking powders, but containing alum, are frequently distributed from door to door, or given away in grocery stores. Such mixtures are dangerous to use in food, and in many cities their sale is prohibited by law. Alum is a corrosive poison, and all physicians condemn baking powders containing it.



## Life and Work of the Churches

## Record of the Week

(Continued from page 156.)

EVANS, MERLE, Kingfisher Coll., at Independence, OKL.

HERSHEY, S. BYRON, Cleveland, O., at South Ch., Rochester, N. Y.

WILLETT, PROF. HERBERT L., Disciples Divinity House, Univ. of Chicago, at First Ch., Evanston, Ill., during vacation of Rev. J. F. Loba.

## Church Happenings

BREWER, ME.—First will celebrate its centennial Sept. 9.

FREMONT, MICH., celebrated the 25th anniversary of its organization July 22-24. Five former pastors were present. It was founded by the Home Missionary Society, became independent six years ago and is now looking forward to building a new edifice under the leadership of its energetic pastor, Dr. Wm. F. Harding.

GETCHELL'S, N. D., dedicated, July 15, a \$2,500 house of worship, erected without aid from the Building Society.

GRAND RAPIDS, MICH.—Second laid the corner stone of its new \$10,000 edifice July 26.

GREENVILLE, ME., held the first service in its new building, July 29.

LITTLE DEER ISLE, ME., has secured and hung its long-desired bell. It weighs 400 pounds and costs \$150.

MEDFORD, MASS.—Mystic received, July 1, 13 young people, all on confession.

MIDDLEFIELD, MASS., whose building was recently destroyed by fire, is raising funds to erect a new one.

MIDDLETON, MASS.—The interior has been tastefully painted and newly carpeted by the ladies' organization.

MONDOVI, WIS., has just held its last service in the old meeting house, with a sermon by Rev. Alberoni Kidder of Eau Claire, now 85 years old, who organized the church in 1862. It plans to remodel its building at a cost of \$3,000.

MOOREHEAD, MINN., July 22, laid the corner stone of a new brick meeting house, with an address by Dr. J. F. Dudley. The church has been self-supporting from the first.

MORRIS, CT., will observe Old Home Week Aug. 19-25. Old residents are invited to attend or send letters. Former residents and their descendants are asked to send their names and addresses to the pastor, Rev. F. A. Holden.

NEWARK, N. J.—Belleville used individual communion cups for the first time July 29.

PLYMOUTH, MASS.—Manomet has placed four memorial tablets upon its walls in remembrance of these pastors: Ivory Hovey, Sylvester Holmes, Daniel H. Babcock and John Dwight.

WAHPETON, N. D., laid the corner stone of a new church July 20, Dr. J. F. Dudley of Fargo making the principal address.

WARD, COL., has had all its business portion destroyed by fire. However, new buildings are rapidly taking the place of the old. In the past year a parsonage has been secured and nearly paid for. Rev. Wm. Hutchinson is pastor.

For Accessions to the Churches see page 130.

## Tangles

## 62. BIBLE ENIGMA

The following was recently found among some old papers (belonging to a deceased friend) where it had lain for more than thirty years! No solution accompanied it; and the answer is still a mystery.

Find two words of equal length,  
Equal in syllabic strength;  
Find them once and look no more—  
Vain the search in Bible lore.  
There we see them sundered wide,  
Elsewhere often side by side:  
Twice three letters each contains  
Each in modern use remains.

Think not of life's earlier stages,  
Pore not o'er New Testament pages;  
On the intervening ground  
Both dissyllables are found.  
Common things the words denote,  
Things not seldom sold and bought;  
Bought and sold for sacred use,  
Both exposed to much abuse.

One is little, one is great,  
Each has served both church and state;  
While the great includes the small,  
Power does not to greatness fall.  
One the body—one the heart;

Neither formed to act apart;  
First in point of time, the great  
Still must for the lesser wait.

One for many, one for few,  
Plain and ornate, old and new,  
Cheap and costly, foul and fair,  
Fondly sought and shunned with care.  
One for men alone to use;  
One designed for all who choose—  
Children of a tender age,  
Dullest boor and wisest sage.

Helpful both and influential,  
They are not to man essential;  
While we pray they may abound,  
Ready substitutes are found.  
Now the Bible bids us prize them,  
Holds those guilty who despise them:  
Now for earth's advantage given,  
They will not be found in heaven.

Such the words in mystery pent,  
Such the things they represent:  
Those who know their Bibles best  
Soon will make successful quest.

E. N. HORTON.

## 63. CONCEALED CITIES

(Over 15,000 population)

Jack, son of an old tar now dead, harbor anchor fast, who in war saw the lost ends of big laurels, in age fled to range at home lazily reading or numbering dangers, had an airy ark and young friend Nell or Ello.

"We'll have nice German sails, I aver," said Jack. Worms culminated the hull's career. Tumult and urbanity reveled.

"A boat or quay," roared Nell.

"No. To port. On," belched Jack, gay and daring.

"All I politely asked was a rat off shore. That rent on kindness eggs one to say, 'Press a garçon in a race, but ten to one he wins.'"

C. F. LUTHER.

[One of the competitors in a late hunt for hidden towns has constructed this clever bit of concealment. For the best and neatest list of towns and cities here hidden will be given a fine atlas, 12 by 14 inches in size, containing 157 pages of colored maps, the competing lists to be forwarded within ten days. The allowability of the names given will be decided on the authority of Lippincott's Gazetteer, no place to be accepted unless it is distinctly credited with more than 15,000 inhabitants.]

## ANSWERS

58. 1. Throw, wroth, worth. 2. May we nab a new yam. 3. Lark.

59. 1. Child (Lydia Maria). 2. Children (John George). 3. Cook (Capt. James). 4. Baker (Sir Samuel W.). 5. Bell (Alexander Graham). 6. Barber (John Warner). 7. Taylor (John). 8. Shovel (Sir Cloudesley). 9. Clay (Henry). 10. Weed (Thurlow). 11. Wood (John George). 12. Wool (John Ellis). 13. Fisher (George Park). 14. Hunter (John). 15. Chambers (William).

60. Forger.

61. 1. Pole. 2. Point.

Answers acknowledged: Miss S. J. Blanchard, South Hampton, N. H., 57; R. B. D., Salem, Mass., 54, 57.

## Impaired Digestion

May not be all that is meant by *dyspepsia* now, but it will be if neglected.

The uneasiness after eating, fits of nervous headache, sourness of the stomach, and disagreeable belching may not be very bad now, but they will be if the stomach is suffered to grow weaker.

Dyspepsia is such a miserable disease that the tendency to it should be given early attention. This is completely overcome by

## Hood's Sarsaparilla

which strengthens the whole digestive system.



## Some Soapmakers

are still saying that washing-powders injure the clothes. "This may tickle them, but it will scratch no backs connected with heads that respect facts."

Some powders do ruin clothes. So do some Soaps. There's plenty of both that are cheap and poor and dangerous. Insist upon getting Pearline, the original, the standard, the best, the thoroughly proved.

Pearline gives the easiest and quickest washing. **Millions NOW USE Pearline**

## Summer Lounging.



Summer is master of discomfort. In Winter you can keep warm indoors, but in Summer where can you keep cool?

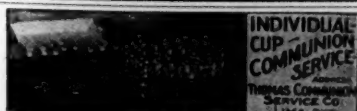
We know nothing better for coolness than the airy, open-work support of willow or reed furniture. Its pliant elasticity shapes it to the body. You can take over a hundred positions and each is comfortable.

And you breathe the odor of the fields. The thought of heavy upholstered furniture in July is suffocating. Recline upon grass and reeds and keep cool.

It is none too early to buy. Our stock is very large, but it is melting like ice in these first warm days. Canal Street prices bring this furniture down to a figure where every one can afford a chair for himself. Get it this week.

## PAINE FURNITURE CO.

RUGS, DRAPERIES, and FURNITURE,  
48 CANAL ST., BOSTON.



## The Business Outlook.

The condition of the general trade situation throughout the country continues to lack notable features, although it can be said that in various sections the demand is improving, as is natural as the fall season approaches. Among the industries the situation is irregular. The recent copious rains in the West have practically assured an immense corn crop, which is certainly a favorable feature and will have very beneficial effects on business in the corn-growing country. In the Northwest the marketing of a large winter wheat crop is going forward and an improved tone is noted throughout the entire Northwest, with reports of renewals of earlier canceled orders for fall goods. In some few instances railroads are reporting decreases in their earnings, but it can be laid down as a fact that most of the carriers are scoring fair gains. There is also rather more inquiry for raw wool by manufactories and a quickening demand for cereal products for export is being noted.

The most unfavorable spot in the whole trade situation may be said to be found in the iron and steel business, where the industry is more depressed than at any time for the past few years. Efforts are being made among iron and steel men to put prices on a more satisfactory basis, but hitherto these efforts have not amounted to much.

In New York the dry goods season is somewhat backward, due no doubt to the uncertainty surrounding the cotton goods situation. Bank clearings for the past week were the smallest for many weeks, aggregating only \$1,337,155,440, a decrease of nine per cent. from the previous week and of ten per cent. from the corresponding week a year ago.

As regards the speculative markets in Wall and State Streets, there is little that can be said. Professional traders have succeeded in advancing prices of certain specialties in New York, but the market has at no time attained any respectable degree of breadth. The Chinese situation and the impending presidential campaign keep the public from the speculative arena, and when the pools and cliques have completed their little turns in their various stocks it is good opinion that the whole list will gradually sag to a lower level. In Boston speculation is absolutely flat.

## Polity—Sensible If Not Apostolic

Our Methodist friends are closely approaching Presbyterian polity, having lately adopted (in public) lay representation and the permanent pastorate, and (in secret) congregational "calls" under cover of "Episcopal appointments." And many Presbyterians have grown a little weary of the extreme forms of certain doctrinal statements against which Methodists have always protested. Our Congregational brethren are practicing sessional government under the guise of an "executive committee" and are coming to recognize the ministry as a distinct order, especially upon missionary ground. We, meanwhile, are slowly according to the congregation the "initiative and referendum" that belongs theoretically to Congregationalism alone. There is no use trying to deny the fact that all denominations are drifting away from their theories of divine right and drifting toward the common results of practical experience. And as a necessary corollary they are coming closer together.—*The Interior.*

### If you Feel Irritable

#### Take Horsford's Acid Phosphate.

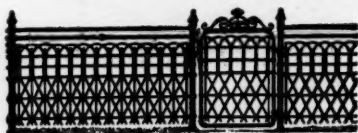
It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.



Moisture cannot affect, odor cannot penetrate, dust cannot enter the "In-er-seal Patent Package." Get it when or where you will, its contents will be dry, clean, crisp and fresh. The "In-er-seal Patent Package" helped to make **Uneeda Biscuit** famous. It proved so popular that it is now being used for Soda Biscuit, Milk Biscuit, Butter Crackers, Graham Biscuit, Oatmeal Biscuit, Ginger Snaps, Handmade Pretzettes and Vanilla Wafers baked by the National Biscuit Company. You will find it at all grocers and will recognize it by the seal on the end.

National Biscuit Company.

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Church Bells, Chimes and Pells of Best Quality. Address, Old Established BUCKEYE BELL FOUNDRY THE E. W. VANDUZEN CO., Cincinnati, O.

# BELLS

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Best quality on earth. Get our price.  
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## Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. McKim, Treasurer. Offices 615 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH Union of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillmuth, Sec., 45 Milk St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Bequests solicited in this name. Send gifts to A. G. Standwood, Treasurer, 701 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 257 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Charles H. Beale, Treas., "The Warren," Roxbury.

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in *The Congregationalist*.

# CHURCH CARPETS

AT MANU-FACTURERS' PRICES. 658  
JOHN H. PRAY & SONS CO.,  
CARPETS AND UPHOLSTERY,  
WASHINGTON ST. & 107 E. BAYLSTON ST. BOSTON.



## Maine Broadside Hallowell's New Pastor

Continued from page 146.

graduate of Yale College and Divinity School and has had successful pastorates in the West. For the past five years he has been a vice-president of the Wisconsin Home Missionary Society and member of its executive committee.

### The Fryeburg School of Methods

The School of Methods and the Chautauqua Assembly form the center of summer interest here. Together they last from July 26 to Aug. 18. The School of Methods was established to provide inspiration for teachers who otherwise have no means of acquiring new ideas by personal contact with educational experts. The school is carried on under the auspices of the Maine Chautauqua Union, and is under the direction of the state educational department. Among the lecturers are Mr. G. H. Archibald of the Bible Normal College, Springfield, Dr. May E. Carleton, recently returned from missionary service in China, Prof. W. D. MacClintock of the University of Chicago and Dr. Lyman Abbott. A new departure this year is a special and important course in child study, including religious pedagogy. Rev. Ernest H. Abbott, pastor at Fryeburg, is manager of the school, and devotes to it a large part of his energies. His young people have assisted greatly in the clerical work involved. C. D. C.

### Encouraging Features in Western Maine

A country town that has witnessed during the past few years a remarkable revival of religious life and church power is Denmark, which Rev. C. F. Sargent cares for in conjunction with Brownfield. Both the pastor and his wife devote much energy to school-house preaching on week day nights. Thus they reach persons who would never come to the village church. Women workers of the church also carry on a flourishing Sunday school at an out-station. A monthly church paper having a circulation of 600 copies has been published the past year, serving to unite the two churches and the out-districts. The success of Mr. Sargent's ministry is a source of encouragement to all home missionary workers in New England country towns.

At Hiram, near the last mentioned fields, repairs in process of making indicate a live interest in the church. At Sebago, served in union with Hiram by Rev. J. G. W. Herold, summer visitors prove a genuine blessing to a young and small church, both financially and spiritually. *Mechanics Falls* received eighteen new members at the last communion.

In Franklin County lovers of clean politics are just now much gratified at the nomination by a recent Republican convention of men for county offices who are exceptionally sympathetic with what makes for civic purity.

E. R. S.

### Bangor's Educational Prosperity

It is interesting to note the surprising increase in the attendance upon our public schools. Notwithstanding the fact that the parochial schools embrace about 800 children, our city schools are over-crowded and a new schoolhouse is to be built this year. The increase in school attendance is about twice as large as that of the names returned by the official count of persons of school age. This condition is taken as evidence of good times, enabling our citizens to keep their children in school instead of taking them out at an early age to become breadwinners.

A gentleman not a resident of Bangor, who has been for many years engaged in educational work in Maine, recently remarked that he considered Bangor schools at the head in the state. The fact that text-books are now

free may in part explain the phenomenon. Moreover, the general excellence of our school department under the superb management of our superintendent probably has much to do with it.

The University of Maine, chartered as the Maine State College of Agriculture and Mechanic Arts and located in the adjoining town of Orono, comes the next thing to being a Bangor institution. The growth and development of this institution has been almost phenomenal. Ten years ago a corps of ten or twelve instructors attended upon about ninety students. There are now 355 students and more than fifty professors. The financial resources have largely increased, the sum of \$25,000 annually received from the national treasury being very helpful. For many years the college had a hard struggle with poverty. That it pulled through and secured permanence is largely due to the energy and devotion of its former president, Dr. M. C. Fernald, who still holds a professorship and is earnest and loyal in his support of the university. His wisdom and foresight made its present success possible. PHILLIPS.

The Bishop of London is reported to have declared that, as the rule, no book written since 1660 should be read. If true, this proves that he never has published a volume of his own sermons.

### Higher Criticism of the New Testament

It would be an immense gain if as a result of higher criticism the Christian world would allow a reconstruction of the order of the books, especially of the New Testament, according to their dates, so that the whole world may have the benefit of this progressive development of revelation. It would correct many errors, especially in respect to the enigma of the Apocalypse, which would have one gospel and at least seven or eight epistles between it and the end. This would strongly sustain the preterist interpretation that its predictions were long ago fulfilled in the destruction of Jerusalem and the overthrow of the Jewish polity.—Rev. Dr. Daniel Steele in *Zion's Herald*.

That quarter of the garden which serveth an house with poignant hearbs instead of sauce, to give a commendable taste and seasoning to our meat, sheweth plainly that the master and mistresse thereof were not wont to run in the merchants bookes for Spicerie, but changed the grocer or apothecaries shop for the garden.—*Pliny the elder*.

Young mothers should send to the Mellin's Food Co., Boston, Mass., and receive a copy of The Care and Feeding of Infants, free of charge.

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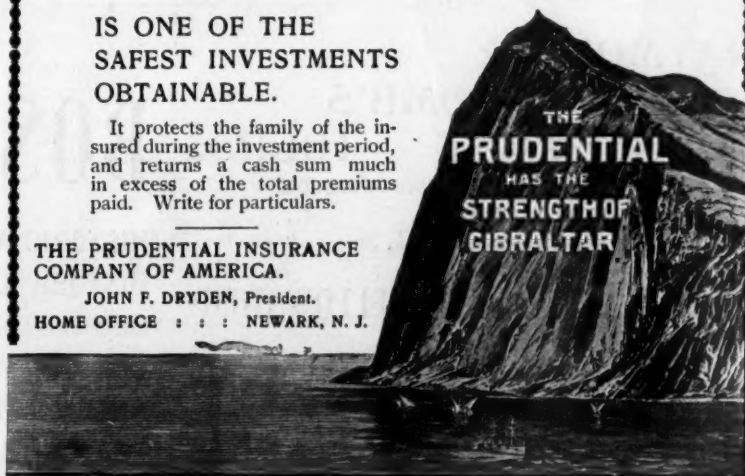
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Mr. Wm. C. Houghton has had, in addition to an excellent general training for his work, five years' experience in the actual making of electric and steam automobiles.

Satisfied fully that *steam* is the coming power for this purpose and that the business, rightly carried on, promised large returns, the Houghton Company at once began work, not with their tongues, in the attempt to sell watered stock, but by putting up a factory well suited to its purpose and trying to produce a better steam carriage than anybody else. We think we have succeeded, and there are other well-qualified judges who express the same opinion.

We can now go on with our present facilities and do a good business, but an enlargement of our plant by increase of our capital will enable us to do better for ourselves and give our friends a chance to share our good fortune.

Acting upon this idea, we have secured incorporation (July 6th, 1900) under the laws of New Jersey, with an authorized capital of \$250,000.

\$50,000 of this stock will be sold at \$80 per share (par value \$100 per share, full paid and non-assessable) if called for by August 15th.

The members of the original Company hold a little more than half the stock of the Corporation and they will continue to do so, but they covenant with all purchasers of treasury stock that they shall always receive *half* the profits and be adequately represented in the management of the business. This provision means that if 500 shares of treasury stock are sold, dividends will be declared on 1,000 shares *only*, and *not* on the whole authorized capital.

We invite others, not to doubtful and expensive experiments, but to share the *success* which we have already attained. *We urge all interested to come to our factory at West Newton and see for themselves what we have already produced.*

We mean to deal squarely and honorably with our shareholders and our customers.

Considering that no new order for an automobile can be filled in less than three months and that probably not more than *one in ten* of those wanted can be made for a year to come, we think the ones ready to do *real business* in this line are very sure of large profits.

*Indications are very strong that all this stock now offered will be sold before the time limit (Aug. 15th) and the price will then be advanced to \$90 per share, therefore make examination and send in orders at once. Make checks payable to H. R. Houghton, Treas.*

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